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A

Mite into the Treasury,

Being A

Word to ARTISTS, especially to *Heptatechnists*, the Professors of the *Seven Liberal Arts*, so called, *Grammar*, *Logick*, *Rhetorick*, *Musick*, *Arithmetick*, *Geometry*, *Astronomy*.

Shewing what we own herein, being according to God and Godliness, and of God; and what we deny, proceeding from and savouring of those deceitful Lips which seduced man from his Primitive Station, a State of blessedness.

Several other things are herein touched, as in the following Contents appear.

Indocti rapiunt cœlum, nos cum doctrina,
Nostrâ trudimur in Infernum, August.

Unlearned men take Heaven by Violence,
Proud Rabbies Hell, when they depart from Hence.
Poor Fishermen do find the way to Heaven,
When Scholars go astray, who Arts have Seven;
For Humane Learning, and such kind of Preaching
Is nothing to the blessed Spirit's Teaching.

War with the Devil, by *B. K.*

Thomas Lawson.

LONDON,
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The CONTENTS.

Of the Original of Languages, and of Grammer,	Cap. 1.
Of Logick,	Cap. 2.
Of Rhetorick,	Cap. 3.
Of Musick,	Cap. 4.
Of the Rise of Musical Instruments in the Churches professing Christianity,	Cap. 5.
Of Arithmetick,	Cap. 6.
Of Geometry,	Cap. 7.
Of Astronomy and Astrology,	Cap. 8.
Of Divine and Heathen Philosophy, and against teaching Heathen Books,	Cap. 9.
Of School Titles, Degrees, as Doctors, Batchellors of Arts, &c.	Cap. 10.
Of the Rise of Distinct Habits, Gowns, square Caps, &c. used by the Clergy, and by University Students,	Cap. 11.
Of the Clergies Garments being of one Colour,	Cap. 12.
Of the Pall,	Cap. 13.
Of the Surplice,	Cap. 14.

A Mite into the Treasury, &c.

CAP. I.

Of the Original of Languages, and of Grammer.

COlledge Doctors (as 'tis said) have for their *Arms* the *Book with seven Seals:* And why? Because they are skilled in the seven Liberal Arts or Sciences, as though the seven Liberal Arts, acquired by Natural Search, could open the Book with seven Seals: This is Absurd and Fooliſh, if not Blaſphemous.

John ſaw in the Right Hand of him that ſate on the Throne, a Book ſealed with ſeven Seals; and a ſtrong Angel proclaimed, *Who is worthy to open the Book, and to looſe the Seals thereof?* No man in Heaven nor in Earth, neither under the Earth, could do this, all Mouthes were ſhut; no Critical Grammarian, no Subtil Logician, no Painted Rhetorician, no Melodious Muſitian, no Nimble Arithmetician, no Accurate Geometrician, no Airy Aſtronomer durſt appear, or was found worthy: *Then one of the Elders ſaid, Weep not, the Lyon of the Tribe of* Judah *hath prevailed to open the Book, and to looſe the Seals thereof,* Rev. 5. So let *Colledge Doctors* ſay what they can, 'tis not Natural Arts, nor Artiſts, but the Lyon of the Tribe of *Judah*, and he alone that can open the Seals thereof; all others are excluded as impotent and unworthy.

Joſephus in his *Antiquities* writes, That the Children of *Noah*

dwelt divers Years after the Flood upon Hills and Mountains, as fearing a ſecond Flood, until ſuch times as *Shem*, *Ham* and *Japhet* adventur'd to make their Habitations in the lower Grounds. Now *Nimrod* upon Promiſe of Defence and Protection, took upon him Rule and Dominion over others, to be their Captain and Commander, and to provide a Remedy for their Safety, in caſe of another Flood; he invented the building of a Tower, ſo high, as no Flood of Water might over-top it, it contained in height 5164. Paces (as *Hidore* ſaith) ſo that it ſeemed rather a wonderful great Mountain, than a Tower; the paſſage to mount up was wide, and went winding on the out-ſide, in which the Carriages were born, and drawn up by Camels, Dromedaries, Horſes, Aſſes and Mules with Carts; the Almighty beholding their Proud Attempt,

Propterea dedit ora ſono diſcordia, et omnes
Jam linguis varios, varias diſperſit in oras. Virg. Evangeliſ.

That is, Bereaved them of their Natural Speech, which till then (as *Joſephus* writes) was but one, to wit, the *Hebrew-Tongue*, as moſt affirm, and inſtead thereof gave them Seventy Two different Languages, as Authors Report; from this confuſed Chattering among them, aroſe much Anger and Vexation, becauſe one could not underſtand another: So theſe New-languaged Maſons were forced to leave the Tower Unfiniſhed; they run up and down like Mad-men, labouring to find ſuch as they could underſtand; and this labour of ſeeking one another endured till ſuch times as they were grown to ſo many Companies, or Troops of men, as there were different Languages among them, to wit, Seventy Two; and each Company, or Troop, that underſtood one another, reſolved to depart divers ways, to ſeek themſelves new and ſeveral Habitations: Hence, according to the diſtinct Tongues, as many different and diſtinct Nations were begun. Thus of one Language and one Nation, through *Nimrod*'s Arrogant and Ambitious Enterpriſe, came Seventy Two Languages and Nations, as divers affirm; *Verſt.* and others.

This Tower was called *Babel*, which ſignifies *Confuſion*, becauſe there their Language was Confounded; ſo from this, when we hear a man ſpeak confuſedly, we ſay, he *Babbles*, or we call him

him a *Babbler*. Here is the Original of many Languages, Proud *Nimrod* brought in *Babel*, Confusion, many Languages: Let Linguists glorying in their Languages remember this.

Thus of one Nation and one Language, many Nations and Languages were brought forth, who were as *Barbarians* one to another; then to the end they might be capacitated for the management of Forreign Transactions, Negotiation and Correspondance with other Nations, a Concern entred mens Minds, for the learning of Forreign Languages, and in order thereunto *Grammer* was invented, defined to be an Art, teaching to Write and Read rightly; and one *Epicurus* a *Heathen*, as Authors affirm, was the first that taught *Grammer*, *Pol. Virg.* lib. 1. cap. 7. *Alsted*, *Vossius*, &c.

Suetonius saith, "That Grammer and Rhetorick had almost the "same Original; for men observing what was fit and proper in "Speech, and what was unfit and improper, what was to be imita-"ted, and what was to be rejected, hereupon hammer'd out this "Art, *Pol. Virg* lib. 1. cap. 7.

The same *Suetonius* saith, "That Grammer formerly was nei-"ther used nor regarded at *Rome*; and that at length one *Crates* "*Melotes* brought the Study thereof to *Rome*, being sent to the "Senate by King *Attalus*, between the first and third *Carthaginian* "War, about or a little before the Death of *Ennius*, *Pol. Virg.* lib. 1.

In the time of the *Saxon* Heptarchy *Austin* the Monk, with others, came from *Rome* into this Nation, and brought the Faith and School-Education of Papal *Rome*, received from Ethnick *Rome*, to among the *Saxons*; so that many Prophane, Obscene, Lascivious, Corrupting and Depraving Authors came into our Schools, which are yet continued, notwithstanding the Endeavours and Attempts of many to eradicate the same.

Seigebert, King of the *East-Angles* of the Romish Faith, having learned in *France* the manner of their Schools, translated from *Athens* to *Rome*, and from *Rome* to *Paris* by *Charles* the Great, made *Cambridge* an University, about the Year 630. The Lectures there were begun by four Monks: Fryar *Ode* read *Grammer*; *Terius* read *Aristotle's Logick*; Fryar *William* read *Rhetorick*; Fryar *Gisiebert* read *Divinity* to them on *Sundayes* and *Saints dayes*, so called.

About

About the Year 668. by means of *Theodore*, a learned Greekish Monk of *Tarsus*, whom Pope *Vitalian* had ordained Bishop of *Canterbury*, the *Greek* and *Latin* Tongue, with other Liberal Arts, as *Arithmetick*, *Musick*, *Astronomy*, &c. began first to flourish among the *Saxons*, saith *Milton*.

About the Year 895. King *Alfred*, through the Perswasion of Monk *Neotus*, made *Oxford* a publick University, and appointed Maintenance for the Professors of Learning there, *Geor. Lilius* in *Chron. Brit.*

Further, I say, that if all Heathenish, Obscene, Lascivious and Unprofitable Books were decryed, whose tendency is to Deprave, Spoil, Corrupt and Debauch Youth, and all Honest, Useful and Profitable Books were faithfully translated into *English*, the *Latin* Trade need not be so magnified, which some Honest and Wise in their Day had in their thoughts. But in as much as the learning of Languages are useful for the Management of Forreign Transactions, Negotiations and Correspondence with other Nations, as before, I speak not against the same, nor against Grammer, contributing to the attainment thereof, only I give my judgment as followeth; and do wish:

1. That Grammers were not so tedious, finding that the great heap of Rules, Exceptions, Criticisms and Nicities therein are a discouragement to many, and pursued by others, as the only Necessaries, Sound, Useful, Sollid and Profitable Matter; being in the mean time neglected, the Comments of Grammarians (saith *M. Fab. Quintilian Institut.* lib. 1.) are so stuffed with Impediments and Hindrances, as that they are scarce well understood of the Composers; 'tis a Rule of knowing *Hebricians*, אדם ילמד לעולם קצרה ברך להלמידיו, that is, *Let a man alwayes teach his Scholars in a short way.* Further, *Vossius* saith in his *Grammer*, that the great heap of Rules are very hurtful to Children.

2. It being that Grammer consists of Rules and Examples, I could wish that all Examples therein were sound and savoury, that in reading thereof, nothing but what savours of, and encourages to a virtuous course of living, might be instilled into the Reader; how precious were it if their Souls, like *Gideons* Fleece, did drink up betime the pearly Dew of divine Grace, and Heaven-bred Wisdom! Children are to be trained up in the Lord's Way, and in the Lord's

Lord's Language; not in the Way of the Heathen, nor in bad, vitious and infecting Words; evil Communications (as the choſen Veſſel *Paul* bears record) corrupt good Manners.

3. It being that Grammer is an Art, teaching to Write and Read rightly, ought it not to be obſerved in Writing, Reading and Speaking? Yes. But all that in Writing or Speaking uſe *Ye* or *You* to one Perſon, High or Low, Poor or Rich, ſuch are out of the Right, Sound, Proper Speech, and deviate from the Form of Sound Words, and from the Rule and Order of Grammer.

The World conſiſts of many Nations, whereof each hath a peculiar Language, Speech or Dialect; yet all concur, and are unanimous in the account of Number, *Singular* and *Plural*, *I*, *Thou*, *He* imports but One, *We*, *Ye*, *They* imports More than One; and 'twere as proper to ſay *Thou* to a Thouſand, as to ſay, *You* or *Ye* to One Man, both being Abſurd, Improper and Ridiculous.

Do not all *Grammarians* in teaching their reſpective Languages or Tongues, as *Engliſh*, *Latine*, *Greek*, *Hebrew*, *Italian*, *Caldee*, *Syriack*, *Arabick*, *Perſian*, *Ethiopian*, *Samaritan*, *Coptick* or *Ægyptick*, *Armenian*, *Saxon*, *Welch*, *Corniſh*, *French*, *Spaniſh*, *Portugal*, *High-Dutch*, *Low-Dutch*, *Daniſh*, *Bohemian*, *Selavonian*, *Polonian*, *Lithuanian*, *Iriſh*, *Swediſh*, *Turkiſh*, *Muſcovian*, *&c.* I ſay, do they not all diſtinguiſh between *Singular Number* and *Plural*, which is, *Thou* to One, *You* or *Ye* to more than one? I ſay, Yes.

Do not *Roman* Authors, and others, as Poets, Comedians, Tragedians, Orators, Hiſtorians, Philoſopers highly eſteemed in Schools and Univerſities, obſerve this diſtinction? Yes.

Are not Children blamed, yea, and entertained with *Orbilian* Severity in Schools of Literature, if they uſe one Number for another? And why they ſhould not in other places, upon all accounts and occaſions obſerve the true property of Speech, in relation to this diſtinction of Numbers, let them ſhew a Reaſon that can.

Obj. *'Tis true*, ſay ſome, *this diſtinction of Numbers cannot be ſpoken againſt, in order to Grammatical Conſideration, and Verity of Speech; but a Cuſtom to the contrary hath got entrance. ſo that 'tis uncivil and improper to uſe the Word* Thou *to ſome particular Perſon.*

Anſwer

Answ. To account *Thou* to a single Person, high or low, rich or poor, Uncivil, Clownish or Improper, 'tis no less then to accuse God himself, Christ, the upright Patriarchs, holy Prophets, Seers, Evangelists, Disciples, Apostles, Gospel Bishops, Elders, Pastors, Deacons, primitive Saints, holy Martyrs, who never used any other Language; yea, and 'tis no less then to accuse all Languages on the Face of the Earth, which according to the property thereof observe this distinction.

Luther, much esteemed in his Age, and deservedly owned plainness of Speech, holding out *You* or *Ye* to one, to be Ridiculous, Foolish, Absurd and Impertinent. *Lud. Int. Oper.*

Erasmus derided the impertinent Speech of using *You* to one, *Eras. Coll.*

Must the Language of the Antient of Dayes, of Christ, of the holy men of God be slighted, because of an unsound, absurd and impertinent Custom crept in, in the Night of Apostacy? Must the glorious Work of Reformation be shut out upon such frivolous accounts? The Apostle of the Lamb bore record, saying, *If any man be in Christ, he is a new Creature, old things are done away.* Not only the Works, but the foolish, absurd and impertinent Words of the Old man, that the Work of Reformation may prosper. This using of *You* or *Ye* to a perticular Person, *á principio non ita fuit*, it was not so from the beginning: *Tertullian*, an Antient and learned Latin Father, said thus, "That is true, which was "first; that was first which was from the beginning; that was from "the beginning which was from the Apostles. The Apostles, who derived the ground of their Works and Words, from him who was before all Time, used no such impertinent Speech. *Augustin*, Bishop of *Hippo*, in or about the Year 399. did not so magnifie groundless Custom, as his Testimony implies, who said, "Custom "is not to be prefered before Truth, but ought to give place to the "Truth. Not only in Works, say I, but in Words also. Again, the same *Augustin* said, "Custom crept in among some, ought not "to hinder the Truth from prevailing and conquering: For "Custom (saith he) without Truth, is nothing but Gray-hair'd, "or old Error: Wherefore (saith he) forsaking Error, let us "follow Truth. Christ is the Way, the Truth and the Life, who was never found in such absurd, improper and impertinent Speech.

Further,

Further, *James Howel* saith, in his Epistle dedicated to the Nobility and Gentry of Great *Brittain*, which he annexed to a *French English* Dictionary, compiled by *Randle Cotgrave*, Printed in the Year 1650. That it was the Stile of *France* at first, as well as of other Countries, *Tutoyer*, that is to say, *Thou* to any perticular Person they spoke unto; but when the Common-wealth of *Rome* turned into an Empire, so much Power came into one man's Hand; then in regard he was able to confer Honour and Offices, the Countries began to magnifie him, and to use *You* unto him. See *Symmathus* his Epistles to the Emperoror *Theodosius*, and to *Valentinian*.

Again, Pope *Clement* in his Letter to *Sigismund* the Emperor, wrote *We*, when it was sent from him only, and *You*, when it was sent to *Sigismund* the Emperor only. See the *Turkish* History, pag. 1081.

Thus the Language of the Spirit, of the Holy men of God, of all Nations came to be denyed, and an improper, impertinent and absurd Custom of Speech came to be entertained, and is spread as a foul Leprosie, and is pleaded for, yea, by such as would be accounted sharers in Reformation.

CAP. II.

Of Logick.

Logick is defined to be the Manner or Art of Reasoning and Disputing well, of the which I have to say, as follows.

The *Ante-diluvian* and *Post-diluvian* Patriarchs, that is, the Fathers that lived before and after the Flood, Prophets, Seers, Evangelists, Apostles, Bishops, Elders, Deacons; yea, all the holy men of God, Children of Light, Children of the Day, formed in the Womb of eternal Wisdom, were qualified and impowered from above, to defend and maintain the Cause, Concern and Worship of the Lord, in their respective Dispensations, without having recourse to *Pagan* Means, fallen Arts, earthly Wisdom, infecti-

ous Sophiſtry; as many Inſtances left upon Record clearly demonſtrate.

The Lord ſaid unto *Moſes*, when he ſent him with a Meſſage to *Pharaoh*, *Go therefore, I will be with thy Mouth, and teach thee what thou ſhalt ſay*, Exod. 4. Here he was drawn from the Puddle of prophane Arts and Sciences, worldly Wiſdom, deceitful Sophiſtry, to have reliance and dependance on the Living God, the Well-Spring of pure Wiſdom, ſavoury Knowledge and ſound Underſtanding; and he ſtreamed out heavenly Eloquence, ſaying, *My Doctrine ſhall drop as the Rain, my Speech ſhall diſtill as the Dew, as the ſmall Rain upon the tender Herb, and as the Showers upon the Graſs*, Deut. 32. *Moſes* in the Wiſdom from above, contended for the concern of God, his Will, his Worſhip, maintained the ſame againſt *Pharaoh*, Magicians, Wiſe men, Inchanters, Apoſtates, without recourſe to *Pagan* Means, Arts or Sciences.

Again, Chriſt, who is *Alpha* and *Omega*, the Amen, made a Promiſe unto his Diſciples, ſaying, *I will give you a Mouth and Wiſdom, which all your Adverſaries ſhall not be able to gain-ſay nor reſiſt*, Luk. 21. 15. Thus the Diſciples derived heavenly Wiſdom from Chriſt, whereby they defended and maintained the Concern of Chriſt, his Kingdom, Doctrine, Worſhip, againſt all Adverſaries, Scribes, Phariſees, Hypocrites, painted Sepulchres, faithleſs Lawyers, ſpoiling Philoſophers, painted Orators, ſubtil Sophiſters, *Pagan* Logicians: Chriſt commended them not to Heathen Schools, not to *Ariſtotle*, *Plato*, or any other Heathen, to enable them to refute Hereticks, but to his own Gift, his Wiſdom, Armour of proof, his Sword put into their Hands, enabling them for his Work.

Again, Certain *Libertines*, *Cyrenians*, *Alexandrians*, *Cilicians*, *Aſians* diſputed with *Stephen*: What was the iſſue of the Conteſt? 'Tis there recorded, *They were not able to reſiſt the Wiſdom and the Spirit by which he ſpake*, Acts 6. 9, 10. Thus *Stephen* obtained Victory over the Champions of the Dragon: And how? Not by *Heathen* Wiſdom, *Pagan* Logick, ſpoiling Philoſophy, but by the Sword of the Spirit, Shield of Faith, Wiſdom from above; in this Armour he prevailed. So *Pagan* Logick, an Art of the Old man, is not Goſpel Armour, whereby *Stephen* refuted the Adverſaries of Truth.

Paul, though eminent in Tongues, Natural Parts and Abilities, and knew what Key opened into the rich Cabinet of heavenly Wisdom and Treasures; yet he excluded natural Arts and Endowments from being that Key, saying, *The Natural man receives not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are Spiritually discerned*, 1 Cor. 2. 14.

A Natural man, though mounted to the Terret of Philosophick Elevations, and to the Zenith of Scholastick Notions, and stored with the quintessence of Serpentine Wisdom, and profess himself to be a great Sophist, that is, Wise man, yet groping in the gloomy Region and dark Night of Degeneration, Alienation and Estrangement from God, he cannot thereby open one Seal of the sealed Book: The Seven-sealed-Book is a thing of God; so no way to be opened and read, but by the Spirit of God. *Plato*, a Heathen Philosopher, through Divine glimpses said well, *Virtue is not acquired, but infused.*

This *Paul*, a skilful Warrior of Christ, desirous that the Church might be so harnessed, as to hold out against all the Assaults of the old Dragon, and his Confederates, Instruments, mentions the whole Armour of God, *Ephes.* 6. or all the Amour of God: What be they? *Girdle of Truth, Breast-plate of Righteousness, Shield of Faith, Helmet of Salvation, Sword of the Spirit, Feet shod with the preparation of the Gospel.* Here's no mention made of subtil Logick, nor of painted Rhetorick, nor of spoiling Philosophy, nor of *Pagan* Ethicks, Physicks, Metaphysicks; he that mentioned the whole Armour of God, mentioned not any of these, which clearly demonstrates they are not of the Armour of God: Whose then? Of the old Dragon the Devil: The Apostles harnessed with the Armour of God, reduced many to the saving Truth, they stopt the Mouth of Gain-sayers, they bore faithful Testimony to, and contended for the Living, Life-giving, Soul-quickning Truth, against such as were harnessed with the old Dragon's Armour, the Wise, the Scribe, the Disputer of this World, subtil Logicians, crafty Sophisters, painted Orators, spoiling Philosophers, drunk with the Dregs of *Pagan* Ethicks, Physicks, Metaphysicks, *Heathenism.*

By what is said, 'tis evident that in the *Patriarchal*, *Mosaical*, and *Evangelical* Dispensations; yea, in all Churches professing

Chriſtianity, while the Primitive Faith, Doctrine and Worſhip was ſincerely maintained, the reſpective Members thereof were qualified and impowered from above to defend the ſame; and ſuch lively and truly influenced Confeſſors of the holy Truth, are true and divine Logicians, influenced from above to Reaſon, Diſpute for, and defend the Faith delivered to the Saints; and all this we own. And as in every Generation the Lord influences his for the performance of that Work and Service unto the which they are called; So the inſinuating Serpent, the old Dragon, hath his Agents and Inſtruments in every Generation to carry on his Work, and they are bred and formed in the Womb of Earthly Wiſdom; this is ſeen not only among the Profeſſors of *Chriſtianity*, but alſo among the old Heathen, who had their Logick, which they defined to be the Art of Reaſoning and Diſputing well: and this Art was brought in and invented by one *Zeno Eleates* a Heathen, who lived in or about the Year of the World 3424. as *Pol. Virgil* ſaith, Lib. 1. Cap. 16. After aroſe *Ariſtotle*, a Heathen Philoſopher, a Logician, whom many Apoſtatized *Chriſtians* have, and do call, the Prince or chief of Philoſophers, the great Rule of Univerſities, the fore-runner of Chriſt in Naturals, as *John* was in Spirituals: But neither this *Ariſtotle*, nor any of the company of *Pagan* Philoſophers, Logicians, were entertained in *Chriſtendom*, while a pure Virgin to Chriſt, the Spring of heavenly Wiſdom, and heavenly Treaſures they found in him.

But upon the ſounding of the fifth Angel, the fall of the Star from Heaven to Earth, the opening of the bottomleſs Pit, a Smoke aroſe, which darkned both Sun and Air, diſfigured the Face, ſtained the Beauty of the Primitive Church; then in and through this Smoke, Chriſt, the Well-ſpring of pure Wiſdom, and Soul-enriching Treaſures, being loſt within, apoſtatizing *Chriſtians* entertained and received Heathen Wiſdom without, and received into their Schools the Philoſophy, Logick, Ethicks, Phyſicks, Metaphyſicks, Poetry, Comedies and Tragedies of the *Heathen*; they aſſumed the frivolous clouding Terms of ſubtil *Pagan* Logicians; then diſputing for dead, empty and Life-leſs Forms of Worſhip became an Art of the Old man, the true Armour being loſt within, they entertained *Pagan* Armour without, received and gloried in *Pagan* Terms; yet taught in the Schools of ſuch as

would

would be accounted eminently Reformed, not only from *Paganism*, but from the Superstition and Idolatry of *Italian Babylon*.

Thus the infectious Cloud of *Heathenism* is continued, *Pagan* Terms gloried in, as Predicable, Predicate, Predicament, Category, Categorick Proposition, Hypothetick Proposition, Syllogism, Categorick Syllogism, Hypothetick Syllogism, Rhetorical Syllogism, Expository Syllogism, Rhetorical Induction, Logical Induction, Enthymem, a Rhetorical Enthymem, a Logical Enthymem, Dilemma, &c. And multitudes more which might be numbred. The Papist *Castaneus* complains, That not only Youth, but he himself was grievously vexed with the multitudes of Terms and Distinctions, of which he gathered Thousands: What Logick Choppers intend by these, I judge it no way useful to explain; herein they soar in the Foggy and Infectious Element of such like *Pagan* Terms, above the apprehension and comprehension of vulgar Capacities, gaining Repute and Admiration in the Breasts of such as are infected with Antichristian Delusions.

Again, not only frivolous are the Terms of *Aristotle* and other Philosophers, and *Pagan* Logicians, but their Opinions are absurd and blasphemous, as of their Magicks, Southsayings, Conjurings, casting of Nativities; their Doctrine of the World's Eternity, that it was made of the Atoms of the Sun, of the Soul's mortality, of the Transmigration of the Soul from one Body into another, of like Temperament and Quality: *Diagoras* denyed that there was a God; *Protagoras* doubted whether there was a God or no; *Aristotle* denyed the Providence of God; *Plato* held out a Purgatory; *Porphyrius*, an Enemy to Christian Religion, held out the worshipping of Angels; *Aristotle* taught Free-Will; *Epicurus* held that the Soul was Mortal; *Aristippus* held, that Pleasure was the chiefest good. *Rainold.*

Notwithstanding, through the overspreading of Apostacy, Heathenism, as Philosophy, Logick, Poetry, &c. got entrance into *Christendom*; yet in the very Night of Apostacy the Lord had his Witnesses, who bore record against the same.

Gregory, Nazianzen, Eusebius, Ambrose, Augustine, Origen, Lactantius, Gregory of *Nyse*, bore record against the Judgment of *Aristotle*, as sordid, base, impure, foolish, contrary to Truth and

and Godlineſs: *Upon the Conſideration of which* (ſaith Dr. *Rainold*) *let no man wonder, if I chuſe rather to confeſs the Truth with ſuch worthy Men, than with* Ariſtotle *to commit Error.* Orat. Rain.

"At or about the City *Hierapolis* (ſaith this *Rainold*) there is "a Cave, whoſe Vapours no living Creatures, but Eunuchs only, "can endure: Such like (ſaith he) is the Stile of *Ariſtotle*, unſa- "voury to all that are alive unto God, only Eunuchs, that is, ſuch "as are deprived of true judgment, and are enſlaved to *Ariſtotle*, "can endure the ſame.

Cleanthes being asked, Why among the Antients, when there were but few Philoſophers, more became eminent then now? "Be- "cauſe (ſaith he) then they minded Matter; that is, a Virtuous "courſe of living. Now the Conteſt is only after windy Words. *Stob. Serm.* 80. *Noviſſ. Pol.*

Ariſton compared the Words of Logicians to Spiders Webs, being indeed very Subtil, Witty, but Unprofitable. *Stob. Serm.* 80. *Nov. Pol.*

Licinus the Emperor called Heathen Learning the Plague and Poyſon of the Common-wealth. *Trapp.*

Luther ſpeaking of Popiſh Schools and Monaſteries, wherein Heatheniſm was taught, ſaid, "This is my mind and deſire, that "theſe Stables of two-footed Aſſes, and Schools of the Devil, "were levelled with the Ground, or changed into Chriſtian "Schools, by a Godly Transformation, *Luth. de Inſtit. Puer.*

Logick is ſo far from leading to the Knowledge of Univerſals that it rather thruſts men down into Errors. *John Bapt. Van Helm.* his Phyſick refined.

"The World (ſaith this *Helmont*) hath ſuffered it ſelf to be "circumvented by *Ariſtotle*, who boaſted of Logick to be the Mo- "ther of Sciences.

"*Ariſtotle* (ſaith this *Helm.*) extolled the Method of Diſputing "invented by himſelf; and he takes away all Knowledge from a "man, unleſs he hath yielded himſelf to be inſtructed in Logick.

Jerom (on *Pſal.* 140, and 141.) doth not unworthily compare the Art of Syllogizing to the Plagues of *Egypt*; and he calls Logi- cal Demonſtrations, Dog-like diſcourſes.

"Schools (ſaith this *Helmont*) ſuppoſing Logick as neceſſary, do "oppoſe themſelves to the Commands of the Apoſtle.

"I

"I wonder (saith *Helmont*) at the great blindness of Schools, in so "greatly magnifying Logick.

"Schools of Logick (saith this *Helmont*) must needs confess, that "through Boasting, Deceit and Ignorance, it hath deceived the "credulous World.

To say, that Logicial discourse is very necessary for Gospel Ministers, to refute the Subtilties of Schismaticks and Hereticks; that thing (saith this *Helmont*) would be to be wise above what is written, above the Apostles, and to commend the Abuses of Schools above the holy Scriptures; this were to dis-throne Gospel Weapons, and to inthrone Paganism: 'Twas not by Pagan Logick that *Stephen* refuted the *Libertines*, *Cyrenians*, *Alexandrians*, *Asians*, *Cilicians*, but by Weapons from Heaven, *Acts* 6. 9, 10. 'Tis not Pagan Logick that Christ promised his Disciples, whereby they should be Conquerors, *Luke* 21. 15.

"Doth he not seem to walk in Vanity and darkness of mind, "who vexes himself Night and Day in the Study of Logick (saith "one) and charges his Memory with the distinct knowledge "of Verses.

"Logick is nothing but the Art of Contention and Darkness, "whereby all other Sciences are made more obscure, and more hard "to be known. *Cornel. Agrip. de vanitat. Scient.*

"Almost all the Rabble of Schollars busied in the Inventions of "Philosophers or Sophisters, seem to do no more then learn to com-"mit Error, and to make the Truth more obscure. *Cornel. Agrip. de Van.*

Tindal, a Martyr, said, *Whosoever ordained Universities drunk with Heathenism, be it* Alexander *of* Hales, Thomas Aquinas, *or any other, he was a Star fallen from Heaven to Earth: For there are brought in* (saith he) *Moral Virtues for Faith, Opinions for Truth*; and said, *They were a confused Cloud. Tindal* of the Revelation of *Ant.*

Aristotle wrote many things absurdly concerning God, as "That "he is a living Creature; that he works not freely, but by a kind "of Servile necessity; and that therefore he deserves no Praise, sith "he doth but what he must do. *Trapp* on *Rom.* 1. 21.

"As for *Aristotles* Divinity, which he calls his Metaphysicks, it

"is

"is (ſaith *Ramus*) the moſt fooliſh and impious piece of Sophiſtry "that ever was written. *Trapp* of Arts.

From the Philoſophy of *Plato* and *Ariſtotle* peſtilent Errors firſt of all invaded, and have long poſſeſſed, and at this day do waſte the Chriſtian Church. *Orat. Rainold.*

Where *Ariſtotle* reigns, there Ungodlineſs hath great Dominion. *Orat. Rainold.*

How foul a thing is it, that that may be ſpoken againſt you, which *Ambroſe* ſpoke of the *Arians*, "They have deſerted the A-"poſtle and follow *Ariſtotle*. *Orat. Rainol.*

Some in our Days have been ſeen to repeat *Ariſtotle* upon their Knees at *Oxford*, before their Maſters, being at Dinner: The muddy Lake of Heatheniſm, opened in *Rome* Ethnick, ſteamed into apoſtatized *Rome* Chriſtian, is received in *Proteſtant* Kingdoms, among whom *Rome* hath too much Room.

Many in their day bore Teſtimony againſt Pagan Philoſophy, Philoſophers and Logicians; among many, one *Ramus*, born in *France*, Maſter of Arts, was much aſperſed by the Sorbone Doctors, who accuſed him of Hereſie in Philoſophy, as an Heretical Philoſopher, for that he being but young, durſt take upon him to correct *Ariſtotle*, the Prince of Philoſophers, the great Rule of Univerſities. This *Ramus* publiſhed a Logick, (received in the moſt reformed Univerſities, and *Ariſtotle* rejected) with ſome Animadverſions upon *Ariſtotle*; he was the King's Profeſſor of Logick in *Paris*, Dean of the whole Univerſity, where he remained till the Maſſacree at *Paris*, where many Thouſands of the *Proteſtants* periſhed by the *Papiſts*, who (becauſe of *Ramus* his love to *Proteſtants*, and Teſtimony againſt *Ariſtotle*) ran him thorow, and being half dead, threw him out of his Window, cut off his Head, dragged his Body about the Streets in the Channels; and ſome young Schollars were encouraged by their Tutors, to Whip it in a moſt contemptuous manner, and at laſt caſt it into the River *Sein*, in the Year 1572. *Clar. Mart. Fox Mon.*

By what is ſaid, 'tis manifeſt that the Wiſdom which is from above, with its out-goings and products, we own, and deſire the encreaſe thereof, to the ſeaſoning and rectifying of the Nations: But the Wiſdom from below, with its propagatiars, not able to

open

open one of the ſeven Seals, we deny; *Ariſtotle* forſook his Maſter *Plato*, that he might defend his own Error; and ſhall we not refuſe prophane *Ariſtotle*, to defend the Truth of the living God? ſaith *Rainold*. Yes, Chriſt is to have Pre-eminence in all things, the Treaſury of Wiſdom and Knowledge.

CAP. III.

Of Rhetorick.

Rhetorick is defined to be the Art of ſpeaking Ornately, Finely, Eloquently, with *Rhetorical* Colours and Ornaments.

Adam, as he was the Workmanſhip of God, he liv'd, mov'd, and had his Beeing in God, his Thoughts, Words and Works, products of that Life, into the which he was incorporated, ſavour'd of that Life, had a divine Luſtre in them, Stamp and Excellency, and were Fragrant and Aromatical in the Noſtrils, and precious in the Eyes of the All-forming Power: But the Serpent that deceived man, and incorporated him into another Power, therein to think, ſpeak and act, brought forth another Language, out of the Simplicity of Truth, ſavouring of the Womb of its Original; though plauſible, painted, eloquent, garniſhed with Colours and Ornaments of *Pagan* Rhetorick, yet 'tis Abomination to the Lord, ſtinks in his Noſtrils, and in the Noſtrils of ſuch as are truly re-born, as Chriſt bore Record: Thoſe things that are highly eſteemed with men, are Abomination unto the Lord.

This is my Teſtimony, that that Language which the Lord ſpeaks in and through his People, Sons and Daughters, is the only and heavenly Eloquence, and Rhetorick, if I may ſo call it; though plain, ſimple, and be accounted Rude, Clowniſh and Babbling by the Worldly Wiſe.

Moſes brought to that Mouth that taught *Adam* and *Eve* in their Primitive State, ſtreamed out heavenly Eloquence, ſaying, *My Doctrine ſhall drop as the Rain, my Speech ſhall diſtill as the Dew,*

as the ſmall Rain upon the tender Herb, and as the Showers upon the Graſs, Deut. 32.2. Yea, and *David* ſtreamed out, ſaying, *My Heart is inditing a good matter; I ſpeak of the things which I have made touching the King; my Tongue is the Pen of a ready Writer*, Pſal. 45. 1. And the Lord promiſed, ſaying, *I will turn to the People a pure Language, that they may call upon the Lord and ſerve him with one Conſent*, Zeph. 3. 9. This pure Language, where-ever 'tis witneſſed, is the true Eloquence. And Chriſt ſaith to the Church, come and coming out of the Wilderneſs, leaning upon her beloved, *Oh my Dove! that art in the Clefts of the Rock, in the ſecret places of the Stairs, let me ſee thy Countenance, let me hear thy Voice; for ſweet is thy Voice, and thy Countenance is comely*, Cant. 2. 14. Mark, the Voice of the Church is ſweet, though not painted with enticing Words of mans Wiſdom, nor garniſhed with *Pagan* Rhetorical flouriſhes; 'tis ſweet to Chriſt, though judged Rude and Babbling by worldly Sophiſters; her Voice, her Prayers, her Praiſes, ariſing from Divine indwellings, a live Cole from the heavenly Altar, as fragrant Perfumes, is ſweet to his Noſtrils. God reſpects not the Arithmetick of our Prayers, how many they be; nor the Rhetorick of our Prayers, how neat they be; nor the Geometry of our Prayers, how long they be; nor the Logick of our Prayers, how methodical they be; nor the Muſick of our Prayers, how melodious they be; but his Eye and Regard is to the Divinity of Prayers, how Heart-ſprung they be, ſaith *Trapp* on 2 *Cor.* 12. 8.

Further, though there was a divine Excellency in *Paul*'s Speech, ſeaſoned with Salt, heavenly Wiſdom, yet he ſaith plainly to the *Corinthians, That he came not with excellency of Speech, nor with enticing words of mans Wiſdom*: He came not with the frothy flouriſhes of Pagan Rhetorick [illegible] Oratory, nor with Enchanting words of fallen Wiſdom, which the fallen Mind aſcribes Excellency unto, but falſly; but his preaching was in Demon[illegible]ration of the Spirit and of Power, 1 *Cor.* 2. 1, 4. There was a divine Excellency in his Speech, though called *Babbling* by worldly Sophiſters, as 'tis to this day, Acts 17. 17, 18.

Thus 'tis clear to every ſeeing Eye, what Wiſdom, and what Speech was juſtified and contended for among the Children of Light in every Age and Generation, and in the Church ſucceeding the

the Apoſtles, while a Virgin to Chriſt; but as the black Vail and foul Leproſie of Apoſtacy overſpread and diſfigured the face of the Chriſtian Church, then heavenly Salt, true Savour, heavenly Wiſdom being loſt within, then they entertained and magnified Heathen Wiſdom without; then Pagan Rhetorick came to be embraced and taught to Chriſtian Youth, defined to be the Art of Speaking finely and eloquently; which Heathen Rhetorick, a Pagan, one *Mercury* is ſaid to invent or bring in, him the Heathen called, the *Meſſenger of the God's*, and *God of Eloquence*, *Merchandize*, *Chivalry* and *Thievery*; but *Ariſtotle* ſaith, that one *Empedocles* was the Inventor of this Rhetorick, *Pol. Virg.* lib. 1. cap. 13. who as 'tis ſaid, ſtole away from his company by Night, and caſt himſelf into the Mouth of the burning Mountain *Ætna*, that ſo the People not finding him, might conceive he was taken up into Heaven, ſo might honour him; but his two Pattens caſt up again by the Vehemency of the Flame, betrayed his policy, and itch after honour: Thus they that magnifie Earthly Wiſdom, Pagan Rhetorick, may ſee what manner of man the Author thereof was.

Yet though theſe things be magnified in Pagan and Chriſtian Kingdoms, the Lord hath had his Witneſſes in the darkeſt of Days, againſt Serpentine Wiſdom, Rhetorical flouriſhes, the Wiſdom of this World, which is Fooliſhneſs with God: I might produce a Cloud of Inſtances.

"Wiſdom of the Fleſh, Rhetorical flouriſhes ſerves the World-
"ling, as the Oſtrich Wings, to make him outrun others upon
"Earth, and in Earthly things, but helps him never a whit towards
"Heaven; *Trap.*

"Men have neglected Sound, Savoury and Uſeful Matter, the
"very Quinteſſence of Learning, and have devoted themſelves to
"an Exceſs of fine Speaking; Biſhop *Wilkins* his *Real Character.*

"The grand Impoſture of Phraſing, hath eaten out all ſollid Lear-
"ning; B. *Wilkins.*

"Phraſes (ſaith this Author) are an Imperfection of Speech,
"which like other affected Ornaments, derogate from the native
"Simplicity of it, diſguiſing it with falſe Appearances; and that
"ſuch canting Forms have eaten out ſollid Knowledge, through mens
"admiring them.

"Eloquence (ſaith *Auguſtin*) in a Lewd man, is as Poyſon in a "Golden Cup, lib. 1. *De Anima.*

"The uſe of Rhetorick (ſaith *Suetonius*) was ſome time forbid-"den at *Rome*; but by little and little, it appearing profitable and "honeſt, many for Maintenance and Honours ſake, purſued it, and "through it many aſpired to the Terret of Worldly Honours, *Pol. Virg.* lib. 1. cap. 13.

Julius Agricola, a Roman Emperor's Lievtenant, in *Brittain*, prevailed with Noble men to breed up their Sons in Liberal Arts, and brought them to effect the Roman Eloquence; then they began to imitate the Roman Faſhions, the Gown, Proud Buildings, Baths and Banquetings, which the Fooliſher ſort called Civility; but was indeed a ſecret Art to prepare them for Bondage; *Milton.* And theſe things are too much conutenanced among the Profeſſors of Chriſtianity; the Simplicity of Truth, and the Language thereof is ſlighted, Man's Wiſdom, Heathen Wiſdom magnified; a purſuit of Roman Eloquence, through the Imitation of their Orators, Rhetoricians, Poets, &c. is encouraged; and this is not without Pride and vain Glory. The Apoſtle, wiſe in the Wiſdom from above, touched this; *Knowledge puffs up, but Charity edifies, builds up.*

The Equity of a Poor man's Cauſe is often ſtifled by that grim Monſter, fleſhly Wiſdom, frothy Flouriſhes of Pagan Eloquence. "A Poor man (ſaith *Trap.*) complained to his King, That ſuch a "Lawyer had taken his Cow from him: *I will hear* (ſaid the King) "*what the Lawyer will ſay to the matter.* Nay (ſaith the Poor man) "if you hear him ſpeak, then have I ſurely loſt my Cow indeed.

Socrates in his *Apology*, ſaid to his Judges, "*My Lords, I know* "*not how you have been affected with mine Accuſers Eloquence, while* "*you heard them ſpeak; for my own part, I aſſure you, that I,* "*whom it toucheth moſt, was almoſt drawn to believe all they ſaid,* "*(though againſt my ſelf) was true, when they ſcarce uttered one word* "*of Truth*; Trap. Such are the Inchantments of painted Oratory, Pagan Rhetorical flouriſhes.

Croſs-Bearers, who in the Self-denyal grow up in the Wiſdom that is from above, ſo become Wiſdom's Children, juſtifie Wiſdom; if theſe Stumble, Fall, Err, Sin, they have not ſo learned Chriſt,

as to paint or cloak the ſame; but knowing that he, he who confeſſeth and forſaketh, finds Mercy, they rejoyce in Judgment, being brought forth into Victory. But ſubtil Sophiſters, Erring, Sining, ſo trim, deck, dreſs, garniſh, cloak and paint their Sins and Errors, as that they paſs with moſt for Truth; only Wiſdom's Children, honoured with a heavenly Eye and Savour, diſcern and comprehend the ſame: There is an *Arabick* Proverb, *Errans eruditus errat errore erudito*; that is, Learned men have learned Errors.

By what is ſaid, it appears, that the Wiſdom from above, its Products, divine Eloquence we own, and deſire the Nations may be ſeaſoned thereby: But the Wiſdom from below, introduced by the Serpent, Pagan Rhetorick, Eloquence, Enticing Words of Mans Wiſdom, we deny, knowing the ſame to be fooliſhneſs with God, and altogether unable of opening any one of the Seals of the ſeven Sealed Book.

CAP. IV.

Muſick.

ADam, as the Workmanſhip of God, lived, moved and had his beeing in God; he was bound up in that Life, whence Praiſes, Songs of Thanks-giving, as ſweet and fragrant Odours aſcends unto the Lord; whoever draws Water out of the Well-ſpring of Salvation, 'tis not without Joy and Heart Melody unto the Lord; this the New man knows, not the Old. *Moſes*, the Children of *Iſrael*, *Miriam*, *Deborah* and *Barack*, *David*, *Mary*, *Zacharias*, holy Men and holy Women of God, overcome with the Senſe, Feeling and Sweetneſs of the Lord's Preſence, and ſeeing Deliverance brought and wrought by his Arm, Songs of Praiſe and Thanks-giving ſtreamed out from them; and Praiſe is comely in the Mouth of ſuch; and ſuch Singing, and ſuch Songs we own.

But the Serpent prevailing, man became incorporated into his Venomous and Infecting Power, the Foundation of a World of Wickedneſs was laid, a falſe Joy was brought forth; and this is the

the very Sourſe or Spring of all Wanton Poems, Laſcivious Comedies, Deluding Tragedies, Frivolous Fables, Fooliſh Balads, Obſcene Songs, invented by the Adulterated Mind, uſed and pleaded for by the like mind; yea, among ſuch as profeſs *Chriſtianity*; but Real *Chriſtians* are in Chriſt, and ſuch as are in Chriſt are New Creatures, Old things are done away; and ſuch Singers, and ſuch Songs are in the fallen Spirit, Joy of this World, the which we deny.

In the increaſe of this dark Kingdom came in *Muſick*, called one of the ſeven Liberal Arts, defined to be the Art of Singing well, the Study of Poetry, of Heathen Poetry; of this Muſick, Vocal or Inſtrumental, or both, one *Amphion*, a Heathen, the Son of *Jupiter*, is ſaid to be the Inventor; *Plin.* Lib. 7. Others aſcribe the Invention thereof to one *Dionyſius* or *Mercury*, *Pol.* lib. 1. cap. 14. But *Jubal*, the Son of *Lamach*, who lived many Generations before theſe, is reported by *Joſephus* in his firſt Book of *Antiquites*, to be affected with Muſick, and to uſe the Pſaltery and Harp, *Pol.* lib. 1. cap. 14.

David, the ſweet Pſalmiſt of *Iſrael*, in the Service of the Houſe of God, appointed Singers of the *Levites*, inſtructed in the Songs of the Lord, appertaining to the Temple Worſhip, 1 *Chron.* 6. and 1 *Chron.* 25. Theſe Singers being arrayed in white Linnen, they praiſed and gave thanks unto the Lord, whoſe Mercy endures forever. Theſe Singers arrayed in White, ſhadowed out the lively Members of the Evangelical Diſpenſation; A Remnant of the Church in *Sardis* were to walk in White, *Rev.* 3. 4. Again, *John* ſaw a numberleſs Multitude of all Nations, Kindreds, People and Tongues clothed in white Robes, *Rev.* 7. And *John* ſaw the Armies in Heaven clothed in fine Linnen, *Rev.* 19. What is this fine white Linnen? What are theſe white Robes? Not *Aaron*'s white Robes, no imitation thereof, not the white Linnen of the Singers of the Temple, not Surplices, ſuch as are now uſed by the Conforming Miniſtry and Queriſters in Cathedrals: What then? *John* tells us expreſly, *That the fine white Linnen was the Righteouſneſs of Saints*, Rev. 19. 8. And who, or what but Chriſt is the Saints Righteouſneſs? So Chriſt, the Righteouſneſs of Saints, is that very thing which the white Linnen of *Aaron*, and of the *Levitical* Singers, ſhadowed forth. So, to plead for the Shadow, or for

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an Imitation thereof, the Subſtance being come, 'tis Antichriſtian. And *Paul* ſaid to the *Epheſians*, to the Saints and faithfull Brethren, who were come to the Righteouſneſs of Saints, to the end of Shadows; *Be not Drunk with Wine, wherein is Exceſs, but be filled with the Spirit*; *ſpeaking to your ſelves* (not in Wanton Balads, Obſcene Songs, but) *in Pſalms, Hymes, and ſpiritual Songs, Singing and making Melody in your Heart to the Lord*, Epheſ. 5. 18, 19. and Col. 3. 16. Such Singers we own, their Pſalms, Hymes and ſpiritual Songs, we own; they ſtream out of the Mouth of the New Man, not of the Old. *John* tells us of a new Song, which none could learn, but the hundred forty and four Thouſand, which were redeemed from the Earth, *Rev.* 14. And *Paul* ſaid to the Sanctified at *Corinth*, *When ye come together, every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation*; *let all things be done to edifying*, 1 Cor. 14. So a Pſalm was a Gift peculiar to the New Man, who ſings with the Spirit, and with Underſtanding. The Primitive Church, while a Virgin to Chriſt, ſung with the Spirit, with Underſtanding; had no Clark to give them in other mens Experiences; but *Chriſtendom* being become a Sea, the Spirit loſt, turned from, in which true Joy and Singing is; then ſtept in Formal Singing without, without the Spirit, without Underſtanding.

The Wanton, who ſpends his precious Hours in Jollity, he ſings, *I am weary with my Groaning, I water my Couch with my Tears.*

The proud Atheiſt, who hath baniſhed the Lord out of his thoughts, he ſings, *I have ſet the Lord alwayes before me.*

The vain minded, who delights in the Company and Society of vain Perſons, he ſings, *I have hated the Congregation of Evil-doers, and will not ſit with the Wicked.*

He that is as a withered Tree, Plucked up by the Roots, Fruitleſs, he ſings, *I am like a green Olive Tree in the Houſe of God.*

He whoſe Heart is as a Cage of Uncleanneſs, he ſings, *My Heart is enditing a good matter.*

The daily Feaſter, ſuch as the Reſidentarians, whoſe Legs can ſcarce bear about his groſs Corpulent Body, he ſings, *My Knees are weak through faſting, and my Fleſh faileth of Fatneſs.*

Satan's

Satans Captive, who wallows in the Mire and Puddle of Sin and Iniquity, he ſings, *O Lord, truly I am thy Servant.*

The Son of Belial, who by Perſecution would wear out the Flock of the Lord from off the Earth, he ſings, *I am a Companion of all them that fear thee.*

The Lawleſs man, whoſe Life is a Life of Rebellion, ſubject (as I may ſay) to the grand Charter of Sin and Death, he ſings, *The Law of thy Mouth is better unto me, than Thouſands of Gold and Silver.*

He that Adder-wiſe ſtops his Ears from the heavenly Doctrine of the Lords anointed Ones, he ſings, *How ſweet are thy words to my taſte; yea, ſweeter than Honey to my Mouth.*

The Ambitious man, puft up with the Breath of Satan's Bellows, he ſings, *Lord, my Heart is not Haughty, my Soul is even as a weaned Child.*

Do theſe, and ſuch like, ſing with the Spirit? Do they ſing with Underſtanding? No. Now who are of God, they are diſtinguiſhing Perſons, and with us they contend for ſinging in the Spirit, and with Underſtanding; this Song, none but the Redeemed can learn; this Song of the Lord cannot be ſung in a ſtrange Land, Captivity, ſpiritual *Babylon*; and ſuch as are of God, they deny all dead formal Singing and Singers, who formally ſing other mens Conditions, out of the Spirit, without Underſtanding.

That the primitive Chriſtian Church, while a Virgin to Chriſt, ſung *David*'s Experiences or Teſtimonies in Meetre, that I deny; but through the Engreſs of the Apoſtacy, Singing in the Spirit being loſt, then a formal Singing in Meetre entred in, whereof I have read, That

In or about the Year 383. Pſalms began to be ſung, being brought in by *Damaſus*, Biſhop or Pope of *Rome*, though not turned into Meetre [Mark this.]

In or about the Year 1552. in the ſixth Year of *Edward* the ſixth, the Pſalms of *David* firſt began to be compoſed in *Engliſh* Meetre by one *Thomas Sternhold*, one of the Grooms of the Privy Chamber, who tranſlating but a few, left both Example and Encouragement to *John Hopkins*, and others, to diſpatch the reſt; a Device, firſt taken up in *France* by one *Clement Merot*, one of the Grooms of the Bed-Chamber to King *Francis* the firſt: At firſt they were ſung in private

private Houſes; after were taken into the Church of the *French*: And of other Nations, they were firſt allowed for private Devotion; after, by little and little, crept into the uſe of the Church; afterwards Printed and Bound up with the Common-Prayer-Book; at laſt, added by Stationers in the end of the Bible; ſee *Dr. Heylin's Eccleſia. Reſtaurata.* pag. 131. But though by this Author called a Device, yet now 'tis called a Vice; yea, a Symptom of a Heterodox judgment to deny or queſtion the Obſervation of the ſame.

Benedictus, an Abbot of the Moneſtary of *Peter* and *Paul* at *Wire*, brought with him from *Rome* one *John* the Arch-Chanter, who firſt taught in *England* how to ſing in the Quire, after the manner of *Rome*, in the Year 724. *Fox Acts* and *Mon.*

The *Levites*, that were Singers, were divided into twenty four Ranks, or Courſes: Hence the Apoſtatized Church brought in Queriſters, ſo introduce the *Levites*, for a proof for their Office; but the truly Redeemed Church receives not *Jewdaiſm* for *Chriſtianity*, neither their Practice, for Chriſt's Inſtitution and Appointment.

'Tis a Cuſtom of many Countries and Nations, ſaith *Macrobius*, to accompany dead Bodies to their Burial with Singing: And why? Becauſe their Souls are believed to return to the Original of Muſical Sweetneſs or Pleaſure, that is, to Heaven, lib. 2. *De Somn. Scip. Nov. Pol.*

Eccleſiaſtical Hiſtories mention many Teſtimonies which have dropped from the Mouthes of men, eminent in their Day againſt dead formal Singing, uſed in Churches profeſſing Chriſtianity.

Caſſiodor, a learned man of *Ravenna*, about the Year 510. ſaith, That the Fathers made no great account of Singing in Churches; and that moſt of them knew nothing thereof; for in the dayes of *Athanaſius* Biſhop of *Alexandria*, about the Year 348. *Flavian* and *Theodor*, firſt of all in the Eaſt, brought in the Rite or Cuſtom of Singing at *Antioch*. *Hiſtor. Tripart.* lib. 5. & *Nov. Pol.*

Auguſtin ſaith, That it was received into the Church of *Millain*, when *Ambroſe* was Biſhop thereof, about the Year 373. *Noviſſ. Pol.*

Anaſtatius ſhunning all Vanities, forbad the Cuſtom of Singing in the Church. *Nov. Pol.*

CAP. V.

Of the Riſe *of* Muſical Inſtruments *in the Churches Profeſſing* Chriſtianity.

THe Houſe of *Iſrael*, the outward *Jew*, praiſed the Lord on divers kinds of Inſtruments, as Harps, Pſalteries, Timbrels, Cornets, Cimbals, Trumpets, Organs, Inſtruments of ten Strings, 2 *Chron.* 15. 1 *Chron.* 25. And theſe, ſaith *Thomas Aquinas*, the great School-man, figured forth ſomething to come: And what was that? Even Jeſus Chriſt, ſay I, the End, Sum, Subſtance of all the *Jewiſh* Types, Shadows and Figures; the ſpiritual *Iſraelite*, the inward *Jew*, the Goſpel Church, made up of living Stones, in and through Chriſt, ſtreamed out a Melody unto the Lord, ſweeter than all viſible Muſical Inſtruments, *Epheſ.* 5. 18, 19. *Col.* 3. 16. The Evangelical Church, come to Chriſt, whoſe Meat and Drink it was to do his Father's Will, in whom alone he was Well-pleaſed, a bundle of Myrrhe, ſhe was come to the end of the *Jewiſh* Worſhip, of all its Appurtenances, Muſical Inſtruments uſed in the outward Jewiſh Church. *John* ſaw as it were a Sea of Glaſs, mingled with Fire, *and them that had gotten the Victory over the Beaſt, and over his Image, and over his Mark, and over the Number of his Name, ſtand on the Sea of Glaſs, having the Harps of God*, Rev. 15. 2. What are theſe Harps? Not Jewiſh Harps, not Viſible Harps, not made with hands, but Harps of God, ſuch as he gives to the *Jew inward*, peculiar to the Evangelical Diſpenſation, the End and Subſtance of the outward Jewiſh Harps.

And while the primitive Church remained a Virgin in Chriſt, knit and joyned to him, through the pure Ligament of Heaven-bred Faith, making Melody in Heart to the Lord, there was no uſe of the Typical Jewiſh Muſical Inſtruments in the Chriſtian Church; but the Star being fallen from Heaven to Earth, Smoke ariſen, which darkned Sun and Air, which ſtained the Beauty of the Primitive Church, the Sum, Subſtance, the heavenly Harp, (as I may ſay) being

being loſt within, in and through the Smoke of the Pit, then they turned to Muſical Inſtruments without, as Organs, Dulcimers, Cornets, Sackbuts, uſed in Cathedral Churches, ſo called, as in others: And this is the ground of Muſical Inſtruments (the Type) in the Churches profeſſing Chriſtianity, even that which led them from Chriſt, the Life, the Subſtance.

I might produce a Cloud of Witneſſes againſt the uſing of Muſick in Churches profeſſing *Chriſtianity*.

Inſtruments of Muſick were not heard of in the Latin Church till the days of Pope *Vitalian*, who about the Year 660. invented and brought the Uſe of Organs into the Church, of whom *Bap. Mant.*

Signius adjunxit molli conflata Metallo
Organa, quæ feſtis reſonant ad ſacra diebus.
Vitalian the Organ he Invented,
The which for uſe in Churches he Intended.

Here is the Author of Organs in Churches profeſſing Chriſtianity; not Chriſt, not the Apoſtles, but the Pope *Vitalian*, *Balæus Angliæ Epiſcopus*, *Hoſpin. Leigh's Body of Divinity.*

Ames, *Aquinas*, *Rivet*, *Zanchæus*, *Zepperus*, *Altingius* diſlike the uſe of Organs, & ſuch like Muſick in the Church. *Leigh's Body of Divin.*

Rivet ſpeaking of the Organ, ſaith, "It is much better to abſtain therefrom, than to introduce or continue the ſame, becauſe "there is more Danger therein than Edification.

"The uſe of Muſical Inſtruments (ſaith Dr. *Taylor*) are apt to "turn Religion into Air and Fancies, and to take off ſome of its "Simplicity, and are not ſo fitted for Edification.

"The Apoſtles (ſaith *Hoſpinian*) had not the Uſe of Organs, or "of other Muſical Inſtruments in their Churches.

"Organ-Muſick (ſaith one) ſeems rather to become Children, "than the Church. *Hoſp.*

Marianus Scotus ſaith in his *Chronicles*, "That about the Year 757, "the Organ firſt came into *France*, being ſent out of *Greece* from "*Conſtantine* the Emperor, unto King *Pipin*. *Hoſp.*

Lactantius ſharply blames the *Gentiles* for placing the Worſhip of God in thoſe things which the Fooliſhneſs of men highly eſteem. lib. 2. *Inſtitut. Hoſp.*

Eraſmus ſpeaks learnedly and gravely againſt the uſe of Organs in

Churches, saying, "People flock thereto, as to a Theater or Stage, "that their Ears may be tickled or delighted. What (saith he) at "this day is more burdensome than our Musick, imitating the Notes "of many Birds? It were therefore better, that these Organs "should be taken away. In *Annotat. ad 1 Cor.* cap. 14. *Hospin.*

At the princely Banquets of the *Heathen* they sung the Praises of their God's, and Hero's upon the Harp; *Pol.* lib. 1. cap. 14. From this Custom and Example, 'tis grown Customary; yea, among such as profess the honourable Name of Christ, to have Musick at Feasts, Banquets, Dinners, notwithstanding the Prohibition of the Prophet, *Learn not the way of the Heathen*; and of the Apostle, *Be not conformed to this World.*

After the Apostles days, through the Prevailing and Encroachment of Apostatical Delusions, Singing in Spirit, the Ingrafted Word, the Harp of God, being lost, they not only entertained Formal Singing, and Jewish Musical Instruments into the Church, but also the Heathen Liberal Art Musick, Vocal, Instrumental, into Schools, a part whereof is Heathen Poetry, which to the Depraving, Spoiling and Corrupting of Christian Youth, is yet continued and contended for; and this we deny, and bear our Testimony, That Heathenism, as Lascivious Poets, Comedies, Tragedies, Frivolous Fables, Spoiling Phylosophy, are as the dead Sea, in which none can live unto God; and in the very Mid-night of Apostacy, the Lord hath had his Witnesses against the teaching thereof in Christian Schools; others have not been silent.

A certain *Lacedemonian* being asked, What he thought of the Poet *Tyrrens*? He answered, *He was apt to Deprave, Corrupt the Minds of Young Men.* Plutarch.

Some put Amethyst in their Cups against Drunkenness; much more in the hearing of Poets, a right Rule is to be minded, lest they infect the Mind. *Plut. Plin.*

Eusebius brings in *Plato*, sharply blaming the first Education of Youth, as Destructive, which was used by the *Greeks*, in reading the feigned Comical and Tragical Inventions of Poets, Cap. 49. pag. 618.

The *Heathen Romans* having conquer'd this Nation, and inhabiting in it, erected Schools to teach the *British* Youth, and brought in their Lascivious Books, Poets, Comedies, Tragedies; which to this corrupting of Youth, are yet continued. *Edgar.*

Edgar, a *Saxon* King, having some sense of the Abomination of the Time, put forth a Canon, *That on Festival dayes every one should abstain from prophane Heathen Songs, and from Diabolical Games and Pastimes:* But now 'tis not heeded.

In the days of Queen *Elizabeth*, the Lords of her Privy Council sent Letters to her high Commissioners in Causes Ecclesiastical, in order to the rectifying of School-abuses, saying, *The Youth of the Realm receive rather Infections in Manners, than Advancement in Virtue, from the Heathen Poets taught in Schools.* They were concerned for the removing of Lascivious Poets, taught in Schools; but——*Inimica tenaciùs hærent*; see the Preface of the Book called, *Anglorum prælia.*

Augustin in his Confessions accounts *Terence* a Comical Poet, unworthy to be read; and blames *Grammarians*, who teach it. *Orat. Rainold.*

Primitive Christians found Sophisters and Philosophers to be the principal Enemies of Christianity: Upon this account they condemned all Heathen Learning, Comedies, Tragedies, and other Poetical Writings, judging they did not conduce to sollid Learning. *Herrald. Anim. in Arnob.*

Berno, who lived about the Year 1008. being furnished with all sorts of Learning, said, That *he for many Years had rejected Poetical Fictions, Heathen Historians, Worldly Learning, as Dung.* In Epist. ad Magnifr.

Socrates drove out of the City lewd Demons and Atchievers of Naughtiness, handled by Poets; and he taught men to shun *Homer*, and other Poets, and exhorted them after the Search of the Living God. *Just. pro. Christianis Apol prima.*

Augustin called Heathen Poetry, *The Wine of Error Drunk of Drunken Doctors.* *Jerom* called it, *The Meat of Devils.*

"The Devil takes pleasure in filthy and dishonest Musick, and uses "the same as his Vehicle or Chariot, whereby he enters the Minds "of men, who delight in Diabolical Musick. *Alsted.*

"'Tis a profitable Work to draw Christian Youth from the read-"ing of wanton Poems to sound History. *Alex. Ross* in his *Preface* to *Verg. Evangel.*

The *Lacedemonians* made no account of Poets, but drove them out of the City, because of their Wantonness. *Plut. in Lacon. Nov. Pal.*

Jerom

Jerom complained that Priests, neglecting the Prophets, did read Comedies, and sung the armorous Sayings of the *Bucolicks*. In *Epist. de duob. fil.*

Obscene Poets are to be neglected, for they corrupt good Manners, and fraught the mind with Naughtiness. *Fran. Petrar. de regno.* Lib. 2.

The *Lacedemonians* would neither hear the Comedies nor Tragedies of Poets, because contrary to all Laws; they hold out Whoredoms, Incest, Adulteries, Injuries, Thefts, and other flagitious Crimes. So it appears that *Pagan* Poetry, an Ingredient of the liberal Art *Musick*, hath been testified against.

CAP. VI.

Of Arithmetick.

Arithmetick, one of the seven Liberal Arts, is defined to be the Numeral Science, the Art of Numbring; the knowledge whereof is useful in Civil Acts, in the Government of Commonwealths, for the due provision and order of Armies, viewing of Artillery, useful for Merchants, Auditors, Treasurers, Receivers, Stewards, Bailiffs, &c. 'Tis said to have its rise among the Merchandizing *Phenicians*; but *Josephus* in the first Book of his Antiquities, ascribes the Original of it to the *Jews*, *Pol. Vir. de Invent. rerum*, Lib. 1. Cap. 18.

Plato, a learned Heathen Philosopher (*Aristotle's* Master) so accounted of this Art, as that he wrote this Sentence over his School-Door, *Nemo Arithmetice ignarus hic ingrediatur*; that is, Let none enter here, who is ignorant of *Arithmetick*.

'Tis my Judgment, that none can groundedly deny, but the knowledge hereof is useful as to the Concerns of this Life, useful in its place; but such who ascribe the opening of the seven Seals to this, or any natural Art, or Arts whatever, the Book is sealed to such, not one Seal thereof opened; the Lyon of the Tribe of *Judah*

dah, whoſe prerogative it is to open the Seals, he is denyed, and Nature and Natural Arts are lifted into his Throne.

Herein any Member of *Italian Babylon* with his Maſs-Book, Maſs for the dead, Fabulous *Legend*; any *Mahumetan* with his dreggy *Alcoran*; any Flint-hearted *Jew* with his *Talmud*, a Mingle-mangle of *Jewiſh* Divine and Humane matters; any dead, dry, unfruitful Formaliſt, may grow profound, exquiſite, nimble; yea, and though involved in the intricate windings of Degeneration, out of the Royal ſtate of Regeneration and Heavenly Tranſformation, may apprehend the Feats, Terms and Parts of this natural Art, as Digits, Articles, mixt Numbers, Cyphers, Terniries, Golden Rule direct, Golden Rule reverſe, a Cube, *Pythagoras*'s Table, Algoriſm, &c. yet be ſtrangers to the divine Exerciſe which leads to Chriſt, the Lyon of the Tribe of *Judah*, who alone opens the Seals of the Book.

Though there be an Uſe and Service in this natural Art, yet the Children of the Light, the Children of the Day, are as I may ſay, the wiſe Arithmeticians, who being the Diſciples of the Lord, are kept alive unto the Lord, and are daily in the Numbring of his Mercies, Living Mercies, Mercies Heavenly, Mercies Earthly: 'Twas the breathing of *David*, the ſweet *Pſalmiſt* of *Iſrael*, *That the Lord would teach him to Number his Days, that he might apply his mind unto Wiſdom.*

Again, the Fagle-eyed Apoſtle *John*, propoſed (as I may ſay) an Example to wiſe Arithmeticians, ſaying, *Here is Wiſdom; let him that hath underſtanding count the Number of the Beaſt, for it is the Number of a man; and his Number is ſix Hundred Sixty ſix*, Rev. 13. 18. And *John* ſaw ſuch as had got Victory over the Beaſt, and over the Number of his Name, *Rev.* 15. 2.

Herein, together with other places is evidently intimated.

1. That a Beaſt, a beaſtial Man ſhould ariſe in the Churches profeſſing *Chriſtianity*.

2. That this Beaſt, or beaſtial Man, ſhould have a Numeral Name, that is, ſuch a Name as ſhould contain a certain Number in it.

3. That the Number contained in the Beaſt's Name, ſhould be, being computed, ſix Hundred Sixty ſix.

Hence this Concluſion neceſſarily ariſes, that he is the Beaſt, or great

great Antichrist, that hath that Numeral Name, which contains in it the Number of six Hundred Sixty six.

Now what remains, but that he be faithfully and impartially sought out who bears this Name, and that we be informed what this Name is? *Ireneus* (whose Master *Polycarpus* had been St *John's* Disciple) informs us, "That the Name *Latinus* contains the Number of six "Hundred Sixty six; so was believed to be the Name of the Beast: "For (saith he) they are *Latines* who now have Dominion; but "we will not boast thereof (saith he) Implying that the Name of the Beast should be the greatest Infamy of the Church of *Rome*; as if he should have said, In this we have no ground for Glorying, but rather for being ashamed. *Iren.* against Heresies.

Again, the Numeral Letters of the Name *Roman* in *Hebrew*, according to the Computation of the *Jews*, makes up this Number of six Hundred Sixty six. So whether we have recourse to the Word *Latin* in *Greek*, or *Roman* in *Hebrew*, the Numeral Letters make up six Hundred Sixty six, whereby we are led as by the Hand to the Monarch of *Rome*, who hath long possessed the Kingdom of the *Latines*, and *Rome* the Seat of the *Latin* Kingdom; his Church is called the *Latin Church*, his Letanies, Masses, Prayers, Exorcisms, Indulgences; in a word, his whole Service is in *Latin*, set up in the Year 666. by Pope *Vitalian*. *Latin* containing the Number of the Name of the Beast, being also his Language; yea, and 'tis judged unlawful to perform the same in any other Language: 'Twas the definitive Sentence of the Council of *Trent*, *If any shall say, that the Mass ought to be Celebrated in the vulgar Tongue, let him be accursed.* So doubtless *Latin* and *Roman* is the Numeral Name of the Beast.

Obj. *No Pope was called* Latin, *and but one was called* Roman: *How then can the Pope be intimated thereby?*

Answ. John speaks not so much of a Personal, as of a National Name; for he will have the Numeral Name to be the Character, whereby it might be known where Antichrist should have his Rise, and his principal Reign, to wit, in *Italy*, at *Rome*: *Italy* of Old was called *Latium*, the Inhabitants were called *Latins*, from their first King *Latin*, as 'tis said, being also the National Name; and how that

that Church rings with the Term *Roman*, who is ignorant? As *Roman* Faith, *Roman* Religion, *Roman* Catholick, *Roman* Church, and that out of the ſame there is no Salvation; and that *Rome* is the Mother, Queen, Lady and Miſtriſs of all Church, and that all ought to return to her Lap.

CAP. VII.

Of Geometry.

Geometry is defined to be the Art or Science of meaſuring the Earth, &c. which in Concerns among men is uſeful and ſerviceable, in its place: The Invention hereof, *Strabo*, *Herodotus* and *Proclus* aſcribes to the *Ægyptians*, upon this occaſion:

The River *Nilus*, now and then by its over-flowing, confounded and diſordered their Land-marks; upon this the *Ægyptians* found out the uſe and benefit of *Geometry*, to the end that every one might be ſettled in the Poſſeſſion of proper and reſpective Rights: Yet *Joſephus* in the firſt Book of his Antiquities, ſeems to aſcribe the Invention thereof to the *Hebrews*. *Pol. Virg.* Lib. 1. Cap. 18.

A Natural man through ſearch may apprehend much of the Feats and Terms of this Art, their Points, Phyſical, Optick and Mathematick, their Lines, Parralels, Diameter, Perimeter, Triangle, Rectangulous, Obliquangulous, Obtuſangulous, Acutangulous, Multangulous; their Rhombus, Rhomboides, Cone, Cylinder, Parallelogram, Quadrat, Quadrant, Diagram, Aſtrolabe, &c. Yet that hereby, or by any other natural Acquiſition or Attainment, he can find out the knowledge of the Almighty, or open the Seals of the Book, that I deny: For the things of the Spirit of God are Spiritually diſcerned; and ſuch as live in the Spirit, they come to be honoured with that Divine underſtanding, as to ſet every thing in its proper place.

CAP. VIII.

Aſtronomy, Aſtrology.

THE Living God (ſaith the Paraphraſt on the *Samaritan Pentateuch*) formed *Adam*, and filled him with the Spirit of Wiſdom and Knowledge, that from him, as from a Fountain, uſeful Knowledge and Arts might flow unto his Poſterity: For beſides the ſecret Virtues of living Creatures, of Plants, of Stones, of Metals and Minerals, he perfectly knew the Influences of Supernatural Bodies. *Theoph. Gale.*

That *Adam*, as he was the Workmanſhip of God, was wiſe in the Book of the Creation, 'tis an undoubted Truth: So many of the Holy men of God, as *Moſes*, *David*, *Solomon*, *Job*, *Daniel*, &c. who grew up in that Image, in which *Adam* was Created, they grew up in the Wiſdom of God, became wiſe in the Book of Life, and in the Book of the Creation; yet I read not that they were called *Aſtrologers*, or were ſtained with their Fooleries, Dotages, Imaginations, Uncertainties, Conjectures; but were Witneſſes in their reſpective Generations againſt ſuch, and that Spirit by the which they were acted: what they ſaw of the Book of the Creation, 'twas in and through the Wiſdom of God revealed in them; and that we own.

The Sons of *Seth*, who was the Son of the firſt Man *Adam*, as *Joſephus* ſaith in the firſt Book of his Antiquities, underſtood the Doctrine of Heavenly things, who (to the end that what they knew and apprehended might not be loſt, nor ſwallowed up in the Sea of Oblivion; foraſmuch as *Adam* had foretold a future Deſtruction of all things) made two Pillars, the one of Brick, the other of Stone; that if the Brick Pillar ſhould be deſtroyed by the Rain Water, or Flood, the Stone Pillar remaining might ſhew the Writing freſh and entire to the Nations: On theſe two Pillars, ſaith *Joſephus*, they graved thoſe things which appertained to the Obſervation of the Stars. *Pol. Virg.* Lib. 1. Cap. 17.

Joſephus

Josephus in his first Book of Antiquities, clearly demonstrates, that *Abraham* first taught Astrology unto the *Ægyptians*, when he went down into *Ægypt*, and that the *Caldeans* and *Greeks* received the same from the *Ægyptians*. *Pol.* Lib. 1. Cap. 17. To this I say, *Abraham* was Perfect in his Generation, the Father of the faithful; and the sum of his Doctrine unto his Children, was, *That they might walk in the Way of the Lord, and observe his Statutes, and being wise in the Wisdom of the Lord.* I do not deny, but that he might take occasion among the *Ægyptians*, to speak of the Wisdom and Power of the Lord, in producing the wonderful Fabrick of the Creation, of the Sun, Moon, Stars, and their Influence over and upon inferiour Bodies, all which bespeak the unutterable Power and Wisdom of the great Former: To which Testimony of *Abraham*, the *Egyptians* adding the corrupt Ingredients of their own Inventions and Imaginations, Fooleries and Mis-apprehensions, might patch up their Art of Astrology; *Corruptio optimi fit pessima*; Best things being corrupted become Worst.

Job knew that his Redeemer lived, and in the Wisdom of his Redeemer he saw much into the Creation; he spake of Thunder, of Vapours, of Clouds, of Rain, of Snow, of Hail, of the Sea, of Fountains, of Metals, as Gold, Silver, Iron, Brass, of Stones, of precious Stones, of Subterraneous Fire, of Stars, of living Creatures, of Earth-quakes, of Arcturus, Orion and the Pleides, of the Sun, of the Heavens, *&c.*

Now from the Writings of *Moses*, and of other Holy men of God, the *Heathen* desirous of Knowledge, adding their Inventions and Imaginations thereto, patcht up their Ethicks, Physicks, and Metaphysicks; from the same Sourse or Spring came in the Art of *Astronomy* and *Astrology*, which some will have to be one and the same; others distinguish them, calling him an *Astronomer*, who Reasons or Treats of the motion of the Stars; him an *Astrologer*, who from the course and conjunction of the Stars, take upon them to foretell what shall be-tide Men, States, Persons, People, &c.

The Spirit of the Lord, in which the holy men of God lived unto the Lord, and saw much into the Creation, being turned from by the Heathen, they became drunk with strange Conceits, Inventions, Whimsies, Imaginations.

Divers things were devised or invented by the *Ægyptians*, as

Calculating of Nativities, that is, from the Day or Hour of ones Nativity, foretelling what his Fortune ſhall be, as 'tis called, what Death he ſhall dye, and what manner of Man he ſhall be. *Pol. Virg.* Lib. 1. Cap. 17. Are *Aſtrologers* now, though profeſſing Chriſtianity and Redemption from Spiritual *Ægypt* the Houſe of Bondage, clear of theſe Dregs?

Do not many ungodly and prophane Aſtrologers, from the obſervation of the Heaven, contemplation of Celeſtial Bodies, courſe and conjunction of the Stars, take upon them to foretell what Good or Evil ſhall betide Men, States, Perſons, People, ſo to determine things of future Contingence? Yes.

To which I ſay, the great Former of all things, the Almighty having made two great Lights; *Moſes* mentions their Uſe, End and Service, *The greater Light to rule the Day, the leſſer Light to rule the Night*, Gen 1. 16. He ſaith not, that they were made for that end, that men by the Contemplation thereof ſhould Predict, Foretell, Prophecy, Prognoſticate, what good or evil ſhould betide Men, &c.

True it is, *The Heavens declare the Glory of God*, &c. *Pſal.* 19. 1. And not only Sun, Moon and Stars, but every product, as with open Mouth, proclaims, preaches forth the Power and Wiſdom of the great Former; But that men by the Obſervation of them ſhould foretell what Good or Evil would betide Men, States, Perſons, People, &c. this I cannot receive.

One reaſons thus: What ſaith the Aſtrologer? Why is the Star of *Jupiter* or *Venus* in Conjunction with *Luna*, at the Nativity of Children, happy, or a portender of Good; but the Star of *Saturn* or *Mars* contrary?

The Prophets of the Lord, his holy Seers, (as holy Records tell us) fore-ſaw things, and what ſhould befall in the World, to Men, States, Perſons, People; but this they did by the Indwellings of the Anointing, the Word of Prophecy; not by the obſervation of Celeſtial Bodies: And how fallible Aſtrologers in this thing are, we have annual evident and pregnant Demonſtration.

Pharaoh having dreamed, not any of the Magicians of *Ægypt*, not any of the Wiſe men thereof could Interpret the ſame, though doubtleſs eminent in Aſtrological judgment; but *Joſeph* interpreted the ſame to him; not by the Contemplation of the Heavens, but

but by the Gift of God: *Pharaoh* ſaid, *Can we find ſuch a one as this is, a Man in whom the Spirit of God is? And forasmuch as God hath ſhewed thee all this, there is none ſo Diſcreet and Wiſe as thou art*, Gen. 41. *Joſeph's* Interpretation *Pharaoh* aſcribed to the Lord's Work, and not to any Aſtrological Judgment of *Joſeph*.

Nebuchadnezzar having dreamed, he ſent for all the Inchanters, Aſtrologians, Sorcerers, Southſayers, Wiſe men of *Babel*, promiſing Gifts, Rewards, and great Honour, to ſuch as could declare to him his Dream, and the Intrepretation thereof; if not, they ſhould all be put to Death. Notwithſtanding Wealth, Honour and Death was ſet before them, which ſet their Wits upon work, yet they could not anſwer the King; notwithſtanding their Aſtrological prudence: but the Lord that reveals Secrets, revealed that ſecret unto *Daniel*, *Dan.* 2. So the King was anſwered; yet not by Aſtrological Judgment of the Artiſts of *Babel*, or of *Daniel*, but by the Revelation of the Lord.

Belſhazzar, King of *Babylon* ſaw a Hand-writing upon the Wall; ſo ſent for the Aſtrologians, *Caldeans*, Southſayers, Wiſe men of *Babel*, promiſing great things to him that could read the Writing, and interpret the ſame; but it was hid from them: But *Daniel* read the Writing, and ſhewed the Interpretation thereof; not by Aſtrological judgment, but by the Gift of the Lord, *Dan.* 5.

The *Caldeans* ſaid, That the Planets conduced very much to the bringing of Good or Evil to man: Whereupon *Hermione* complains in *Ovid*;

Quæ mea cæleſtes injuria fecit iniquos?
Quodq; mihi miſeræ Sydus obeſſe querar?

What fault of mine hath made the Heavens unkind?
And that a Star ſhould not be well inclin'd?

Diodorus, Pol. Vir. Lib. 1. Cap. 17. And this conceit hath got entrance among many that profeſs *Chriſtianity*.

That the Seven Dayes of the Week are named after the ſeven Planets, 'tis thought to be the Invention of the *Ægyptians*. *Dion.* Hiſtor. *Pol. Vir.* Lib. 6. Cap. 5. And this is obſerved not only by Aſtrologers, but alſo by Schools and Colledges profeſſing *Chriſtianity*,

ſtianity: Thus the Miſt and Darkneſs of *Egypt* is continued among the Profeſſors of *Chriſtianity.*

In moſt Ages and Generations the Lord hath had his Witneſſes, againſt the Vanity and Naughtineſs of Judicial Aſtrology.

There ſhall not be found among you any one that uſeth Divination, or an obſerver of Times, &c. Deut. 18. 10.

The Lord fruſtrateth the Tokens of the Lyars, and maketh Diviners mad, &c. Iſa. 44. 25.

The Prophet bears Teſtimony againſt the *Caldean* Aſtrologers, ſaying, *Thou art wearied in the Multitude of thy Counſels; let now the Aſtrologers, the Star-gazers, the Monethly Prognoſticators ſtand up,* &c. Iſa. 47. 13, 14.

"The Art of Aſtrology (ſaith *Pol. Virg.*) was deviſed or invent-"ed to make ſound minds Rave, or go out of the Way, Lib. 1. Cap. 17.

Calvin, Born at *Noviodune* a City of *France,* a ſtout oppoſer of the apoſtatized *Roman* Church, about the Year 1548. diſcovered in a Book the Vanity and Falſhood of Judicial Aſtrology, which many began then too much to heed. *Clark* in the Life of *John Calvin.*

Bion ſaid, "That *Aſtronomers* were very ridiculous, who when "they cannot ſee Fiſh ſwiming near them on the Shore, yet ſay, "That they ſee Fiſh; that is, the Conſtellation *Piſcis,* in Heaven. *Stob. Serm.* 78.

"The Poſterity of *Noah* (ſaith *Theoph. Gale*) degenerating "from the pure Philoſophy; that is, Wiſdom of the Patriarchs, "plunged into the bottomleſs Pit of Diabolical Aſtrology and Ido-"latry: For in their Contemplation of Celeſtial Bodies, the feel-"ing of the Creator being loſt, they were firſt of all hurried to "the admiration of them, afterwards to the Adoration of them: So thoſe glorious Creatures being lifted up into the Throne of the Creator, became the Object of monſtrous Idolatry, *Rom.* 1. 21, *Deut.* 4. 19.

Epiphanius, Baſil, Chryſoſtom, Auguſtin, ancient Fathers, eminent in the Church in their reſpective Days, give Reaſons why Judicial Aſtrology is to be exploded, caſt out.

Auguſtin, Biſhop of *Hippo,* ſadly complains in his Confeſſions, That he was Deluded, in making any account of that Art;

And

And bitterly inveighs againſt it, and the Profeſſors thereof. *Nov. Pol.*

Judicial Aſtrology was often forbidden by the Canons of Councils. *Conc. Tolet. prim. Nov. Pol.*

Phaverinus was wont to check Judicial Aſtrologers by this witty Dilemma, or Argument; "They (ſaith he) do ſay, That either "unfortunate or proſperous things will befall: If they ſay Proſ- "perous things, and deceive thee, thou ſhall be made miſerable by "expecting; if they ſay Unfortunate things will befall, yet Lye, thou "ſhalt be made miſrable through fearing: Therefore by no means "(ſaith he) muſt we have to do with ſuch like men, who take "upon them to foretell what ſhall happen. *Gel.* Lib. 4. Cap. 1. *Nov. Pol.*

Many have been the Teſtimonies againſt this Art; yea, and that of many eminent in the Church in their Day, whoſe Teſtimonies herein we own: And as Nations come to be rectified, and ſeaſoned with Heavenly Salt, this and all other Arts not ſavouring of God, but tending to deprave People, and lead them into an uncertain Airy ſtate, will be Witneſſed againſt.

Aſtrologus caveat quicquam prædicere; præceps
Nam cadet Impoſtor dum ſuper aſtra volat.

Aſtrologer, fortell not; ſoar not high,
Leſt down thou fall, in mounting up the Skie.

CAP. IX.

To ſuch as Trade in the dead Sea of Heatheniſm, Philoſophers, School-Maſters, &c.

A *Philoſopher*, the Nature of the word being conſidered, ſignifies, *A Lover of Wiſdom.* Now there is a twofold Wiſdom, a Wiſdom from above, pure, heavenly, full of good Fruits; and

and such as grow up in this Wisdom, so become Wisdom's Children; such as grow up in the Knowledge of the Lord, and in the Book of the Creation, such and only such are the true and divine Philosophers, though the Gown, and other Philosophical Ornaments, as some call them, be not received by them.

"There were (saith *Alsted*) *Ante-diluvian Philosophers*, that "is, *Philosophers before the Flood*, as *Adam*, *Seth*, *Enos*, *Cainan*, "*Malaleel*, *Jared*, *Enoch*, *Methusalem*, *Noah*, who did not only "understand heavenly Mysteries, but also the Knowledge of Na- "ture, the Book of the Creation, the which they taught in their "Families, as in Schools. And

"There were (saith he) *Post-diluvian Philosophers*, that is, "*Philosophers after the Flood*, as *Abraham*, *Jacob*, *Moses*, *David*, "*Solomon*, *Daniel*, *&c.* These he bears witness to, to be true and divine Philosophers; and this we own.

Tatianus gave pregnant Evidence, saying, "That every Age and "Order among Christians, were Christian Philosophers; yea, "that the very Virgins and Maids, as they sate at their Wool-work "were wont to speak of God's Word and Works; *Trapp.* And while the Christian Church remained a Virgin to Christ, no Heathen Books, of Poets, Heathen Philosophers, Comedians, Tragedians, were entertained among them.

As there is a Wisdom from above, the very Sourse and Well-spring of Divine Philosophers, Anointed Ones, Christian Philosophers, who receive from above, and the Tendancy of what they receive is to honour him, who is above, the God of their Mercies; so there is a Wisdom from below, Earthly, Sensual and Devilish. Now *Pagans* of several Nations itching after Wisdom, to some scraps of *Moses*, and other Writings relating to Morals, Naturals and Supernaturals, to which they adding the corrupt Ingredints of their own Inventions and Imaginations, steaming from the Lake of Wisdom, from below, they patcht up their Ethicks, Physicks and Metaphysicks; hence came the Philosophy of the *Ægyptians*, *Phenicians*, *Caldeans*, *Phrygians*, *Lybians*, *Ethiopians*, *Scithians*, *Thracians*, *Persians*, *Indians*, *Brachmans*, *Spaniards*, *Italians*, *Greeks*, *Druides*, of *Pythagoras*, *Socrates*, *Plato*, *Aristotle*, of the *Cynicks*, *Stoicks*, *Epicureans*, *Scepticks*, *&c.* And all *Pagan* Philosophy and Philosophers the primitive Christians denyed, and

enter-

entertained not, as all their Lascivious Poets, Comedians, Tragedians, and bore lively Testimony against.

Constantine the Emperor took care that the Scriptures might be taught to People, judging it most meet, that Christians should be instructed in the Faith of Christ, and not in Heathen Philosophy; *Euseb. lib.* 4. But the Apostacy prevailing, and the Mystery of Iniquity prevailing, Heathenism came to be entertained in Schools professing Christianity; for in the third and fourth Centuries Philosophers had the Education of Christian Youth; and no man had any Reputation among Christian Doctors, who were not well initiated in Heathen Philosophy, Rhetorick, Poetry, whereby the Sluces of great impurity of Manners were opened; yet in every Age and Generation the Lord had his Witnesses against the teaching of Heathen Authors, Obscence Books in Christian Schools. Many Testimonies hereunto relating may be read in a little Book, called, *Dagon's Fall before the Ark.*

Licinus the Emperor called Heathen Learning, *The Plague and Poyson of the Common-Wealth.* Trapp of Arts.

Our Country-man *Theophilus Gale* adviseth well, "That all the "Placets or Opinions of Philosophers, should be brought to be try-"ed by the Scriptures, that there it may appear what should be em-"braced, and what should be rejected.

The Primmer, Psalter, Testament, Bible, &c. are taught in Schools to learn *English*, not Play Books, Ballads, Romances, Fables, Heathen Philosophy: Why then is not *Latine*, and other Languages learned out of pure, wholsome, sound, savoury Books, but out of Lascivious Heathen Books, Poets, Comedies, Tragedies, &c? Were it not more Christian-like, that in Books provided for that purpose, Youth read the Nature, Use and Service of Trees, Birds, Beasts, Fish, Serpents, Insects, Earths, Mettals, Salts, Stones Vulgar and Precious; as also Rules for Gardening, Agriculture, Grasing of Cattle, Building, Navigation, Arithmetick, Geography, Chronology, Sound History, Medicine, Knowledge in Law, Improvement of Lands, Chyrurgery, Traffick, Government, Ordering of Bees, Propagation of Plants, by Roots, Seeds, Slips, Layers, Suckers, by Grafting, Inoculating, Imping, of Geometry, of Useful and Necessary things, whereby they might be qualified for Concerns of this Life, for the Help, Benefit and Advan-

tage of others in their reſpective Generations? than to be trained up in Laſcivious Poems, Comedies, Tragedies, Frivolous Fables, Heathen Orations, Pagan Philoſophy, Ethicks, Phyſicks, Metaphyſick, which after the Apoſtles days darkned Sun and Air, diſfigured the Face, ſpoiled the Glory of the primitive Church?

Univerſities ſtained with theſe things, make more Looſe than Learned. *Pov.* 22. 6. *Train up a Child* (ſaith *Solomon*) *in the Way he ſhould go, &c.* Ought he to go in the Way of the Heathen, or learn their Abomination? No; 'tis a ſhame for Chriſtianity; it loudly proclaims want of Reformation in Churches profeſſing Chriſtianity, that Books ſavouring of Levity, Indecency and Obſcenity are therein inſtilled into Youth; Antient Canons have been exhibited againſt the reading of ſuch.

Through the ingreſs and overſpreading of the Apoſtacy in *Chriſtendom*, the Fume thereof ſo darkned and deluded People, as to account Heathen Poetry, and ſuch like pregnant Evidence, for their groundleſs Traditions, Controverſies, &c.

Roman-Catholicks ſay, *We may find their holy Water, and Sprinkling of Sepulchres in* Juvenal's 6. Satyr. *Their Lights in Sepulchres in* Suetonius *his* Octavius. *Lamps lighted on Saturdayes in* Senecas's 96. Epiſtle. *Diſtribution of Tapers among the People in* Macrobius *his* Saturnals. *Purgatory in* Virgil's Æneids. Thus proving their Doctrine by Heathen Authors: But the Evidence of one poor Fiſher, one Tent-maker, one *Peter*, one *Paul*, is a Thouſand times of more Validity. 'Twas the Language of the Holy Men of God, to ſay, *Thus ſaith the Lord*; Of Apoſtatized Chriſtians, *Thus ſaith* Juvenal, Seneca, Virgil: This is againſt ſuch as would defend groundleſs Traditions by Heathen Armour.

Humane Wiſdom, Pagan Philoſophy being entertained in *Chriſtendom*, by little and little did wear out Seriouſneſs, Soundneſs, Solidity, and the Simplicity of Truth. *Damaſcen* firſt among the *Grecks*, about eight hundred Years ſince, as *Lumbard* firſt among the *Latines* ſix hundred, forming Divinity into the Rules of Philoſophy, brought in the Method of School-Divinity; but where Wiſdom from below prevails, there is a ſound, a talk of Divinity, but 'tis caſt out of the Region of their Hearts.

CAP. X.

Of School-Titles, as Doctor, Batchelor of Arts, Master of Arts, Batchelor of Divinity, Doctor of Divinity, *&c.*

IN the Primitive Times Gospel Ministers were Called, Qualified and Impowered of and by the Lord, to fulfill the Charge committed to them; they laboured together to beget others into the Life of Righteousness, to erect a spiritual Building, a heavenly Structure on the Rock of Ages; they affected not Titles, nor itched after the same, to gain Reputation of the Children of this World; they had Names suitable to the Work and Office they were concerned in, as Apostles, Prophets, Evangelists, Pastors, Teachers, and laboured together for the Perfecting of the Saints; Batchelors of Arts, Master of Arts were not heard of among them; Heathen Learning and Arts, the Wisdom of this World, they bore lively Testimony against: But the divine Call being lost, through the Ingress of the Apostacy, then they entertained Heathen Learning, and Heathen Arts, to qualifie them for the Work of the Ministry; then arose an Insatiable itch after Titles, to gain Honour, Reputation and Reverence among such as are under the delusion of Antichrist: Divers Degrees and Titles are conferred, according to their standing; Batchelor of Art in such a time, Master of Arts in such a time, &c. When University Students have got a Degree in the Arts, then they have a Gown and a Cap, for the sign of it; and the Name Batchelor of Arts, in Latin *Baccalaurius*, which implies as much as *Laurell Berries*; Why so? The Pagan *Romans* accounted Heathen *Apollo* their God of Wisdom, and they dedicated the Laurell Tree to him, and such as were judged deserving, they became *Laureati*, that is, were crowned with, or did wear Garlands of Laurell, in token of Honour and Glory: Poets tell us much of these things. Now the *Romans*, through *Constantine* the great, received *Christianity* by the

the lump; and not knowing a dying with Chriſt, that his Life might be manifeſt in their mortal Bodies, they continued much of their old Stuff, and other Nations received the ſame from them; as now in our Univerſities, Students having got a taſte of the Berries of the Laurell Tree, dedicated to the Heathen *God of Wiſdom*, *Apollo* (as I may ſay) that is, having attained to ſuch a Degree in the Knowledge of Natural Arts, or ſuch a Standing, without much Proficiency, then they have a Gown and a Cap, to diſtinguiſh them, and the Title of *Batcheler of Arts* derived, as you ſee from the Heathen; and this Title, this Gown and Cap, are as Signs and Liveries of that, whereof they by their Natural Education are made Maſters; and ſuch as are attained to ſuch or ſuch a Degree, in *Scotland*, are called *Laureati*, *Laureat*, from the Laurell Tree. Thus Heatheniſm crept in, is continued.

Obj. *The Title of* Doctor *was in the Apoſtles dayes.*

Anſw. True; but this and other Titles there, were Names of Office, relating to the Work they were concern'd in, and called of the Lord unto; this might more properly be tranſlated *Teacher*, ſo a Name of Office. *Wickliff* touching this thing, ſaid, "A Name "of Office differs much from the Name of a School-Degree, "brought in by the Heathen. He aſcribes theſe Schopl-Degrees to the Heathen. *Wickliff* in *Serm. Domini in Monte.*

Zuinglius on *Mat.* 23. ſaid, "Thou hears here, that the Titles "of Maſters and Doctors are not of God, becauſe Chriſt forbids "this thing.

Wilſon in his Chriſtian-Dictionary ſaith, "Ambitious ſeeking af-"ter Titles ought to be eſchewed.

John Wickliff condemned at *Conſtance*, who ſuffered as a Martyr for his Teſtimony againſt the Apoſtatized Roman Church; his Teſtimony was, "That Graduations and Doctorſhips in Univerſities "and Colledges, then in uſe, conduced nothing to the Church of "Chriſt. So 'tis apparent, that *Proteſtants*, yea, ſuch as were Pillars of the *Proteſtant Religion*, ſaw an Evil in Heatheniſm, and the Ambitious Titles thereof.

Obj. *Theſe ſpoke againſt the Fooleries and Abuſes in Popiſh Univerſities.*

True

True it is; and their Fooleries and Abuſes remain Fooleries and Abuſes where ever they are practiſed; the ſelf-ſame Outward and Antichriſtian Forms, Faſhions and Follies remain in Univerſities, as in the Darkeſt of Popery, even unto the Hoods, Caps, Scarlet Robes, Doctoral Rings, Gloves, their Doctoral Dinner and Muſick. *Dell.*

CAP. XI.

Of the Riſe *of* Diſtinct Habits *uſed by the* Clergy, *and by* Students *in the* Univerſities.

IN the firſt Prieſthood *Aaron* and his Sons had Garments aſſigned them, in which they were to execute their Office, and the Denyal thereof, in that Typical Diſpenſation, had been a Tranſgreſſion; thoſe their Garments were a Shadow of ſome-what to come: Now Chriſt, the End of the firſt Prieſthood, of its Appurtenances, of the Law, he put an End to the diſtinct *Aaronical* Robes, as to the reſt of the Typical and Tranſient Shadows of that Miniſtration.

When Chriſt ſent out his Diſciples, Apoſtles, he taught them not to have recourſe to *Aaron*'s Robes, nor any Imitation thereof, nor that their Garments ſhould be of one Colour; their Eye was heavenward, for the Garment of Salvation, white Linnen: What's that? The Righteouſneſs of Saints; and in this white Linnen, Righteouſneſs of Saints, the Evangelical Royal Prieſthood, was and is clothed, without reſpect to diſtinct Habits, or to any, but what is common, ordinary, decent and plain; and who miniſter without this white Linnen, Righteouſneſs of Saints, and place Religion in Diſtinct Robes and Colours without, ſuch are falſe Witneſſes, made by the Will of Man, run Unſent.

Polidor Virgil ſeconds this Teſtimony, ſaying, "In the Beginning of the Chriſtian Religion, Miniſters being about their holy "Performance unto the Lord, put nothing on, but as at other "times: They endeavoured rather to clothe themſelves inwardly, "with the Virtues of the Mind, and to put off the Vices of

"the Body, than to put on new Garments. *Pol. Virg.* Lib. 6. Cap. 12.

And while the Woman was clothed with the Sun, while the Moon was under her Feet, while the Chriſtian Church was a Virgin to Chriſt, and while her Miniſters were Stars in Heaven, the Care and Regard was for the Robe of Righteouſneſs; no jangling about Robes without, but the living Concern was to beget many to the Lord, to know Eſtabliſhment in the Word of his Grace: Of ſuch Miniſters 'tis truly ſaid,

Even as the Heart hath not a Moments Reſt,
But Night and Day moves in our panting Breaſt;
That by his Breathing it may ſtill Impart
The lively Spirits about to every Part.
So thoſe, to whom God doth his Flock Betake,
Ought always Study, always Work and Wake;
To Breathe, by Doctrine and good Converſation,
The quickning Spirit into their Congregation.

Now, when this white Linnen, Righteouſneſs of Saints, Sun's Clothing, the inward Ornament and Garment of the Evangelical Miniſtry, Paſtors, Teachers, Prophets, Deacons, Elders, Biſhops (through the ſteaming in of Apoſtatical Smoke, Ignorance, Darkneſs, Hereſie, Traditions, Serpentine Wiſdom) was loſt within; then they began to jangle about Garments without; and *that none ſhould be capable of Orders, or Eccleſiaſtical Livings and Benefits, but that conformed thereto. A principio non ita fuit*; It was not ſo from the beginning. Then Goſpel Simplicity came to be ſlighted, Worldly Pomp, Splendor and Oſtentation came to be purſued, then the Life, Sum, Subſtance being loſt, they entertained *Aaronical* Rites, and *Heathen* Inventions into the Chriſtian Church, darkning Sun and Air; from this Sourſe or Spring uſhered in Diſtinction of Garments without, Gowns, Hoods, Tippets, round Caps, ſquare Caps, Gowns with ſtanding Collars, the Pall, Rochet, Surplice, Copes, Bonnets, Cowls, Black Coats, Mitres, Girdles Surſingles, &c.

And to the end that Prelacy and Clergy might be had in outward Reverence and Honour, and as a Badge to diſtinguiſh them by,

is

it was enjoyned by Eccleſiaſtical Canons and Conſtitutions, what manner of Robes all Maſters and Fellows of Colledges and Hall, all Students of both Univerſities, Miniſters, Arch-Deacons, Prebendaries in Cathedral and Collegiate Churches, Deans, Batchelors of Arts, Maſters of Arts, Batchelors in Divinity, Doctors in Divinity, Biſhops, Arch-Biſhops, ſhould wear; and if any conformed not thereto, What followed? A Thunderbolt of Excommucation, Suſpenſion, &c.

Tertullian, an Antient and Learned Latin Father, a Philoſopher, being convinced of the Truth of Chriſtianity, he laid away his Gown, grown in faſhion by the *Romans* having Dominion, whoſe Garbe it was, and took upon him the uſual Country Habit; for which he was derided, as many are now, for not conforming to the World. *Tertul. de pallio.*

In *Tertullian's* time, every one that was made Presbyter did renounce his Gown, which was the Roman Veſtment; and the Clergy and Laity in the end came to be both alike Habited; but notwithſtanding the Example of the primitive Church, wherein the Miniſters, Stars in Heaven, were redeemed from the Pomp, Pride and Faſhions of the World, and were no way diſtinguiſhed from other men, by their Veſtures; and notwithſtanding the Practice of *Tertullian's* Time, yet Pope *Pius* the fourth commanded, that the Clergy ſhould be clad in Gowns, and in the Habit peculiar unto them; *Onuph. in vita ejus.* Thus the Gown. (invented by the *Greeks*, from their Example entertained by the *Lydians*, and from the *Lydians* paſſed to the *Romans*) came to be the Habit of the Clergy, by the Popes Authority, and others after. And how this is obſerved, every reſpective Pariſh, and Colledge Students give pregnant Evidence. *Tertul. de pallio, Pol. Virg. lib.* 3. *cap.* 6.

CAP. XII.

Of the Garments *of the* Clergy *being of* one Colour, *of their* Black Attire.

FULLER in the third Book of his Eccleſiaſtical Hiſtory ſaith, That about the Year 110[illegible]. it was ordained, that the Garments of

Clergy-men ſhould be of one Colour: ſo that that Cuſtom is of no great Antiquity. Black Colour hath been ſo reverenced, accounted ſo peculiar to the Clergy, that in late Years it cauſed Admiration if any other Colour preſumed to preach, as if the Miniſtry of the Goſpel were entailed on that Colour; but the Lord is opening the Eyes of Thouſands to ſee the Folly, Emptineſs and Frothineſs of ſuch Conceits: The Habits of Black Gowns and Black Coats have been borrowed from *Rome*, or from the Idolatrous *Chemarims*. *I* (ſaith the Lord) *will cut off the Remnant of* Baal *from this place, and the Names of the* Chemarims, by Interpretation, *Black-Coats*, as profound *Hebraicians* ſay, *Zeph.* 1.4. *Junius* and *Tremellius* on this Scripture give this Verſion, *Nomen Atratorum cum ſacerdotibus*; that is, the Name of Black-Coats, with the Prieſts: *Hoſea* propheſied againſt them; *Joſiah*, by Interpretation, *The Fire of the Lord*, ſuppreſſed them; and *Chriſt*, the heavenly *Joſiah*, is at work to make a Reformation in the Earth, to burn up Wood, Hay and Stubble, the Inventions of men. *Jerom*, a Learned Man, a Reverend Father in the Church, about the Year 384. bad *Nepotian*, being to enter into the Clergy, *To avoid Black Attire*. And a Biſhop was condemned by the Council of *Gangre*, for introducing the Faſhion of Long Sad Coloured Cloaks, which that Aſſembly had condemned, as unbeſeeming the Prieſthood; *Tertul. de pallio*, with the Notes of *Salmaſius*.

CAP. XIII.

Of the Pall.

THe Pall was an *Epiſcopal* Veſtment coming over the Shoulders, made of Sheep Skin, in Memorial of him that ſought the ſtray Sheep, and having found the ſame, laid it on his Shoulders, wrought and embroidred with Croſſes; it was ordained by *Gregory* the great, a Pope, *That the Metropolitan Dignity, with the honour of the Pall, ſhould be at* London; yet for the honour of *Auguſtin*, called, *Apoſtolus Anglorum*, that is, *The Apoſtle of the Engliſh*; 'twas

'twas translated to *Canterbury*. The Roman Poet *Vergil* mentions the Pall, *Æn.* lib. 1. For the Ground of it is from the *Pagan Romans:* I have not read of it either in the Mosaical or Evangelical Dispensations.

Apostatized *Christian-Romanists* derive many Doctrines and Ceremonies from the old *Pagans*, or thereinsymbolize with them, and many things as Mire and Clay sticks and cleaves to such as would be accounted high sharers in Reformation.

Of the Corner'd Cap.

"*The Mystery of the Corner'd Cap, used in Universities* (saith a "certain Anonimous) *is, That* they are to go into the four Corners "of the World to preach the Gospel; *though* (saith he) *when* "*Richly settled in their* Microcosm, *little World, a Parish, they* "*seldom go out of its Corners, upon the account of Preaching, but ex-*"*actly search the same, reaping Profits and supposed Dues from the* "*Living and the Dead.*

CAP. XIIII.

Of the Surplice.

Aaron and his Sons, who were to minister unto the Lord, in the the Priests Office were to have Coats of fine Linnen, and Linnen Breeches to cover their Nakedness, *Exod.* 28. Now Christ, a Priest forever after the Order of *Melchizedec*, he put an End to the Law, to the Priesthood, to its Appurtenances, being the Anti-Type, the Substance of the Typical and Transient Rites of the First Priesthood. The Disciples, Apostles and gathered Churches, they walked with the Lord in white Linnen, they had Robes made white in the Blood of the Lamb, the Armies in Heaven, the primitive Church, knowing Christ to be the Captain of their Salvation, followed him on white Horses, clothed in fine Linnen: And what was this Linnen? Not *Aaron*'s imbroidred Linnnen Coat, nor his Linnen Breeches, but the Substance of these Shadows, their fine Linnen,

Linnen was the Righteouſneſs of Saints, and Chriſt is their Righteouſneſs.

Now, as the Apoſtacy prevailed, the fine Linnen, Righteouſneſs of Saints, was loſt, then they began to Jewdaize, yea, and to Gentilize, in Imitation of *Aaron*'s Linnen, or of the Pagan Prieſts, to introduce theſe Surplices. *Anno.* 796. Pope *Adrian* the firſt, in his Time was a Council held at *Frankford*, in which it was decreed, *That whoſoever did any Service in the Church he ſhould perform it in a Surplice*; *yea, the very Sexton.*

The Prieſts of *Egypt* put on White Robes in their Idolatrous Worſhip, ſo were called *Linigeri*; yea, and the Ethnick *Romans* obſerved the Feaſt of *Ceres* in White Apparel: *Ovid*, a Compiler of their Antiquities ſpeaks thereof. *Faſt.* Lib. 4.

Alba decent Cererem, veſteis Cerealibus albas
Sumite; nunc pulli velleris uſus abeſt. (1.)

White pleaſes *Ceres*; in her Cereals wear,
White Veſtures; Black is out of Date with her.

The *Druides* had Oak-Trees in great eſtimation; they worſhipped the Miſleen that grows thereon, as a thing ſent unto them from Heaven; they performed their Rites, being clad in White, in imitation of the Linnen of the *Jews*, or of the Heathen, came the *Surplice*, ſo called, of its *plettings*, fouldings and gatherings about the Neck; *Sur* in *French* is as much as *Surſum*, *above*, *upward*; and *Plis* is as much as *plice*, to *fould*.

One asked *Edward* the firſt, Why he, ſo potent a Prince, went in ſo mean a Garment? *Old Father*, ſaid he, *what can I do more in Royal Robes, then in this my Gabbardine.* But ſuch regard is had to theſe *Surplices* now, as that the Refuſers thereof are branded as *Hereticks*, *Nonconformiſts*: This is not the firſt Teſtimony that hath been born againſt them. Doctor *Knewſtub* told King *James* and the Biſhops, That the Surplice was an Ornament of the Prieſts of *Iſis*, the *Ægyptian* Goddeſs, which was before *Aaron*; See the ground of theſe things. *'Tis uſed for Decency*, ſome ſay. I Anſwer; Is not this to be Wiſe above what is written? The Apoſtles,

ſties, who had the mind of Chriſt, wiſe Judges of what was Decent, entertained no ſuch thing, neither from *Jew* nor *Gentile*.

Many eminent in the Church in their reſpective days, bare faithful Teſtimony againſt the introducing or continuing of *Jewiſh* Shadows or *Heathen* Inventions in the Church profeſſing *Chriſtianity*.

The *Waldenſes*, faithful *Proteſtants*, from whom ſtreamed a Sea of Blood, for their Faith and Teſtimony againſt the Apoſtacy of *Rome*, bore record, That Prieſts Robes, Altar Ornaments, Palls, Corporals, Chalices, Patens, and ſuch like Veſſels were of no validity, uſe or ſervice in the Church. B. *Uſher*.

Bucer refuſed to wear a ſquare Cap; and being demanded the Reaſon, he anſwered, *God had made his Head round*.

Philpot chuſed rather to be ſecluded the Convocation of the Clergy, then to wear a Hood and a Tippet; He dyed a Martyr for the Faith of the Proteſtant Church. *Fox Acts* and *Mon*.

Didoclavius in his Book to *Damaſcen*, pag. 891. ſaith, "Hoods, "Tippets and ſquare Caps, were introduced by Antichriſt, to pro- "mote his Splendor. And ſaith he, "It is a Stage-play Dreſs, "and altogether Ridiculous, being a diſtinguiſhment of ſome Men "from others, by Signs uſeleſs, and deſtitute of all Ornament: "Upon their Shoulders (ſaith he) there hangs down a Hood, "ſuch as Fools uſed to wear, being neither handſome nor con- "venient.

Obj. *Arts, though ſprung from the Heathen, and Ceremonies, being admitted into the* Chriſtian *Schools, and into the Church, and found uſeful, ought not to be ſpoken againſt: But Lay-men are to acquieſs in the Judgment of their Teachers, and to comply with* Ariſtotles *advice*, Oportet diſcentem Credere; *that is, A Learner muſt believe, to wit, his Teacher.*

Anſw. Laſcivious Heatheniſm, Poets, Comedies, *&c.* and frivolous Pagan Arts are of the Evil Communications, which corrupt Good Manners: And *Pagan* Wiſdom, *Jewiſh* Shadows, *Heathen* Inventions, ariſing out of the Pit, after the Apoſtles dayes darkned Sun and Air, disfigured the Face, and ſpoiled the Beauty of the Primitive Church; And are theſe things uſeful? They are without

uſe

uſe or ſervice, tend to promote the ſplendor of Antichriſt: *And a Learner muſt believe*, ſaith *Ariſtotle*. Well, he alſo ſaid, *Oportet docentem non mentiri*; that is, A Teacher muſt not Lye: Upon this Doctor *Rainold* thus, and ſoundly Reaſoned.

"If thou teach falſe things, which I ought not to believe, thou "deals very impudently, if thou require me to believe them: If "thou wilt be believed in what thou teaches, teach what thou "ought; if thou teach not what thou ought, I will not believe "what thou teaches; *Rainold. Orat.* 'Tis a ſad Judgment to be given up to believe Lyes; 'tis a Symtom of a Mind or People intoxicated, poyſoned with the infernal Drugs of Antichriſtian Deluſions. But the Day is dawned and dawning, the Day-Star is riſen and ariſing, giving Wiſdoms Children to juſtifie Wiſdom, and to War in Righteouſneſs againſt the old Serpent and his Wiſdom, which is Fooliſhneſs with God, which hath brought the Kingdoms of this World into a Spiritual Timpany, puſt up with Pride, Ambition, a Name of Living, yet Dead.

THE END.